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CONTENTS

The Recent Decree Empowering Priests to Confirm. Latin text of the decree *Spiritus Sancti munera* with an English translation and a commentary by *Francis J. Connell, C.SS.R.* 241

Calling Christopher Writers! . *James M. Keller, M.M.* 266

Paratrooper Padre: Part VI . . *Francis Sampson* 284

The Bishop and the Diocesan Priesthood *Joseph Clifford Fenton* 295

ANSWERS TO QUESTIONS

Pauline Privilege 305

Payment for Unsolicited Idea 306

Promise to Reward for Care 308

Episcopal Consecration for a Chalice 309

Contents Continued on Next Page

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Contents Continued from Previous Page

ANALECTA 310

BOOK REVIEWS

Major Trends in American Church History,
by Francis X. Curran, S.J. 315

The Darkness is Passed . *by Thomas H. Moore, S.J.* 316

The Effect of Reading on Moral Conduct and Emotional Experience . *by Sister Mary Corde Lorang, O.P.* 316

The Voice of a Priest . . *by Edward Leen, C.S.Sp.* 317

Keepers of the Eucharist . . *by William Schaefers* 318

Roses for Mexico . . . . *by Ethel Cook Eliot* 319

Les enseignments de Jésus Christ.
by Joseph Bonsirven, S.J. 319

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THE RECENT DECREE EMPOWERING PRIESTS TO CONFIRM

On Sept. 14, 1946, the Sacred Congregation on the Discipline of the Sacraments issued a decree empowering pastors and certain other priests in an equivalent office to confer the sacrament of Confirmation on persons in grave danger of death from a serious illness, provided certain conditions are fulfilled. The text of the decree and the subjoined rite to be observed are given here, together with a translation and a commentary.

TEXT OF THE DECREE

I

DECRETUM

DE CONFIRMATIONE ADMINISTRANDA IIS, QUI EX GRAVI MORBO IN MORTIS PERICULO SUNT CONSTITUTI.

Spiritus Sancti munera sacramento Confirmationis conferri catholica doctrina proclamat. Hinc impensa Ecclesiae cura ut pueri, aquis baptismi abluti, tali reficiantur sacramento, quo superni Paraclyti charismata adipiscantur ad robur susceptae baptismo fidei adiiciendum, ut gratiae amplitudine perfusi Christique militis charactere insigniti ad omne opus bonum instructi evadant ac renuntientur.

Licet explorati iuris sit Confirmationem ad animarum salutem de necessitate medii haud requiri (can. 787 Codicis I. C.), ob eius tamen praecellentiam et ampla quae secumfert praeclara dona, omni ope est adnitendum parochis ceterisque pastoribus ut christianorum nemo, data occasione, tam excellens salutiferae Redemptionis mysterium negligat; quum admirabili sit adiumento ad acriter decertandum contra diaboli nequitiam, mundi et carnis illecebras; ad gratiae virtutumque omnium in terris, gloriaeque maius incrementum assequendum in coelis.[1]

Quamquam nihil intentatum relinquunt vigiles animarum rectores ut, quantum fieri potest, baptizati omnes hoc sacramento rite muniantur et quidem vix cum ad aetatem rationis participem pervenerint, scilicet circa septennium: quod profecto septennium antevertere licet, prout expresse cavetur canone 788, *"si infans in mortis periculo sit constitutus, vel ministro id expedire ob iustas et graves causas videatur"*; permultos nihilominus ex habitis hac de re rationariis constat pueros, utpote morti magis obnoxios, etiam multo antequam aetatem ratione utentem attigerint, ex hac vita sacro chrismate non delibutos decedere,

[1] S. THOMAS, p. III, quaest. 72, art. 8 ad 4.

praesertim hisce nostris temporibus post dirissimum belli flagitium: quod et de adultis non paucis, qui in puerili aetate variis de causis confirmari non potuerunt, cotidiana experientia testatur.

Hoc quidem incommodum praecavetur in Ecclesia Orientali, ubi mos est infantes, statim post receptum baptismum, confirmandi. Eadem disciplina in usu quidem erat primis Ecclesiae saeculis etiam apud Latinos, et adhuc servatur ex legitima consuetudine penes quasdam nationes: communis tamen lex Ecclesiae Latinae, in citato can. 788 recepta, statuit ut huius sacramenti administratio differatur ad septimum circiter aetatis annum, quo, aequa praemissa catechesis instructione, pueri uberiores sacramenti sortiantur effectus.[2]

Porro ratio praecipua cur tam immodicus christicolarum numerus sine susceptione huius sacramenti de hac vita demigret, in eo est reponenda, quod iisdem in vitae discrimine constitutis ob Episcopi absentiam opportunitas non exhibetur hoc sacramentum suscipiendi.

Definitae doctrinae est solum Episcopum esse *ordinarium* confirmationis ministrum[3] (can. 782 § 1): proindeque Apostolica Sedes iugiter sedulo studuit, ut huius sacramenti collatio Episcopo, tamquam ius et officium ipsi proprium, quantum fieri potuisset, reservaretur. Haec vero S. Congregatio semper religiose cavit, ne detrimentum pateretur reverentia huic sacramento debita et offensionem piae plebis exspectatio ob privationem personae Episcopi, neve illius administrationis conspicuus obfuscaretur splendor ac sollemnis, qui decet, minueretur apparatus.

Ast, necessitate bonoque fidelium id flagitante, non semel Apostolica Sedes passim indulgere compulsa est, ut Episcopo, qui in certis rerum et personarum adiunctis haberi non posset, simplex sacerdos in aliqua ecclesiastica dignitate constitutus sufficeretur, tamquam administer *extraordinarius* huius sacramenti (can. 782 § 2); qui congrua pompa eius administrationem perageret, praemonitis semper fidelibus Episcopum esse exclusivum ordinarium ministrum huiusce sacramenti illudque ab eo sacerdote conferri ex Apostolicae Sedis facultate,[4] prout complura pontificia indulta luculenter ostendunt.[5]

Ut igitur prospiciatur etiam spirituali conditioni tot infantium, puerorumque atque adultorum fidelium, qui ob gravem morbum in vitae discrimen adducantur, et certo certius mortem oppetant, quin sacro

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[2] Cfr. Instructio S. C. de Sacr. edita die Pentecostes (20 maii) 1934, pro simplici sacerdote sacr. Confirmationis ex Sedis Apostolicae delegatione administrante (*A. A. S.*, vol. XXVII, p. 11 seq.); Instructio S. C. de Prop. Fide 4 maii 1774; Instructio S. Officii m. julii 1888.

[3] Conc. Trident., sess. VII, *De confirmatione*, can. 3.

[4] Cfr. cit. Instr. S. C. de Sacr., III.

[5] Cfr. cit. Instr. S. C. de Sacr., I, n. 2; cit. Instr. S. C. de Prop. Fide; cit. Instr. S. Officii; Formulae S. C. de Prop. Fide.

chrismate linantur, si observantia iuris communis quoad ordinarium ministrum adamussim urgeatur; necessarium visum est huic S. Congregationi remedium aliquod exquirere ac suppeditare hac gravissima de causa, ut tam notabili fidelium numero offeratur occasio Confirmationis suscipiendae.

Huius negotii momentum perpendens Ssmus D. N. Pius Papa XII, animarum saluti plenius consulere studens, prae maxima, quam gerit, sollicitudine universalis Ecclesiae, committere dignatus est huic S. Congregationi, pro sua potestate in hac solvenda quaestione, ut rem diligenter et impense expenderet in plenariis Comitiis, et resolutionem, quae opportuna sibi visa esset, Ipsi proponeret.

Sacra vero haec Congregatio, praehabitis votis plurium consultorum, doctrina prudentiaque praestantium, et ad trutinam revocatis insuper omnibus documentis et actis antea super disciplinam Confirmationis comparatis, totam rem sedulo examini subiecit Purpuratorum Patrum in pluribus Conventibus plenariis.

Mature autem perspecta, quae inde prodiit, sententia idem Summus Pontifex, in audientia Excmo huius Sacrae Congregationis Secretario die 6 Maii 1946 concessa, huic sacro Dicasterio mandavit ut decretum ederet quod disciplinam de Confirmatione administranda in peculiaribus adiunctis supra expositis digereret iuxta leges ab Ipso certa scientia et matura deliberatione probatas atque benigne declaratas.

Apostolico mandato ideo fideliter obsecundans haec Sacra Congregatio de Disciplina Sacramentorum praesentibus litteris, quae infra recensentur, statuenda decrevit:

1.—Ex generali Apostolicae Sedis indulto, tamquam ministris extraordinariis (can. 782 § 2) facultas tribuitur conferendi sacramentum Confirmationis, in casibus tantum et sub conditionibus infra enumeratis, sequentibus presbyteris, iisdemque dumtaxat:

a) parochis proprio territorio gaudentibus, exclusis igitur parochis personalibus vel familiaribus, nisi et ipsi proprio, licet cumulativo, fruantur territorio;

b) vicariis, de quibus in canone 471, atque vicariis oeconomis;

c) sacerdotibus, quibus exclusive et stabiliter commissa sit in certo territorio et cum determinata ecclesia plena animarum cura cum omnibus parochorum iuribus et officiis.

2.—Praefati ministri Confirmationem valide et licite conferre valent per se ipsi, personaliter, fidelibus tantummodo in proprio territorio degentibus, personis non exceptis in locis commorantibus a paroeciali iuris dictione subductis; non exclusis igitur seminariis, hospitiis, valetudinariis, aliisque omne genus institutis etiam religiosis quoquo modo exemptis (cfr. can. 792); dummodo hi fideles *ex gravi morbo in vero mortis periculo sint constituti, ex quo decessuri praevideantur.*

Si huiusmodi mandati limites iidem ministri praetergrediantur, probe sciant se perperam agere et sacramentum nullum conficere, incolumi praeterea manente statuto canonis 2365.

3.—Hac facultate uti possunt tum in ipsa episcopali urbe tum extra ipsam, sive sedes plena sit sive vacans, dummodo Episcopus dioecesanus haberi non possit vel legitime impediatur quominus Confirmationem per se ipse valeat conferre, nec alius praesto sit Episcopus communionem habens cum Apostolica Sede, licet titularis tantum, qui sine gravi incommodo ipsi suffici queat.

4.—Confirmatio conferatur servata disciplina per Codicem I. C. inducta et ad rem accommodata, nec non ritu adhibito ex Rituali Romano excerpto, quae fuse et ex integro infra transcribuntur: *gratis vero quovis titulo est conferenda.*

5.—Si confirmandi rationis usum sint assecuti, praeter statum gratiae, aliqua dispositio atque instructio requiritur ut fructuose hoc sacramentum valeant suscipere. Ministri igitur est pro singulorum aegrotorum captu eos edocere de his, quae scitu sunt necessaria, intentionem aliquam suscitando percipiendi hoc sacramentum ad robur animae conferendum. Curari autem debet ab his, ad quos spectat, ut si dein convaluerint, opportunis institutionibus circa fidei mysteria, naturam atque effectum huius sacramenti diligenter instruantur.[6] (Cfr. can. 786).

6.—Ad normam can. 798, collati sacramenti adnotationem minister extraordinarius in paroeciali confirmatorum libro peragat, ibidem inscribendo nomen suum ac nomina confirmati (et si eius subditus non sit, etiam illius dioecesis et paroeciae), parentum et patrini, diem et locum, adiectis demum verbis: *"confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum."* Adnotatio facienda est etiam in libro baptizatorum ad normam can. 470 § 2.

Si confirmatus sit alienae paroeciae, quamprimum minister ipse de collato sacramento parochum confirmati proprium certiorem reddat per authenticum documentum, quod omnes notitias complectatur, de quibus supra.

7.—Ministri extraordinarii tenentur praeterea singulis vicibus statim ad Ordinarium dioecesanum proprium authenticum nuntium mittere collatae a se Confirmationis, additis adiunctis omnibus in casu concurrentibus.

8.—Ordinarii loci est ministros extraordinarios, de quibus supra, huius decreti praescriptiones meliore, quem censuerit, modo edocere, iisdemque singillatim explanare ut pares omnino inveniantur tam gravi negotio obeundo.

9.—Eiusdem Ordinarii loci officium est quolibet anno, sub initio anni

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[6] Cfr. S. Off., 10 apr. 1861 in Collect. S. C. de Prop. Fide, edit. a. MCMVII, vol. I, p. 663, n. 1213; Cathechismus Romanus, *De Confirmatione.*

proxime insequentis, *relationem* mittere ad hanc S. Congregationem de numero confirmatorum, necon de ratione a ministris extraordinariis suae dicionis in tam praeclaro munere perfungendo adhibita.

Ssmus Dominus Noster Pius divina Providentia Pp. XII, in Audientia Excmo Secretario huius Sacrae Congregationis die 20 Augusti 1946 concessa, decretum de quo supra approbare et Apostolica Auctoritate munire dignatus est, contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus; mandavitque ut idem decretum, in *Actorum Apostolicae Sedis commentario officiali* edendum, vim legis habere incipiat a die 1ª Ianuarii 1947.

Datum Romae, ex aedibus Sacrae Congregationis de Disciplina Sacramentorum, die 14 Septembris anni 1946.

D. Card. Jorio, *Praefectus.*

L. ✠ S.

F. Bracci, *Secretarius.*

II

DISCIPLINA CODICIS I. C. SERVANDA IN CONFIRMATIONE CONFERENDA VI HUIUS APOSTOLICI INDULTI.

1.—Sacerdos, cui facultas haec concessa fuerit, probe sciat sacramentum Confirmationis conferri debere per manus impositionem cum unctione chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta (can. 780).

2.—Hoc sacramentum, quod characterem imprimit, iterari nequit; si vero prudens dubium existat, num revera vel num valide collatum fuerit, sub conditione iterum conferatur (can. 732).

3.—Chrisma, quod huic sacramento administrando, etiamsi per presybterum simplicem, inservit, debet esse ab Episcopo, cum Apostolica Sede communionem habente, consecratum feria V *in Coena Domini* proxima superiore; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adiiciatur, etiam iterato, minore tamen copia (can. 734, 781). Numquam vero licet sine chrismate Confirmationem administrare vel illud ab Episcopis haereticis aut schismaticis accipere. Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita (can. 781 § 2).

4.—Presbyter latini ritus cui, vi indulti, haec facultas competat, Confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit. Nefas est presbyteris ritus orientalis, qui facultate vel privilegio gaudent Confirmationem una cum baptismo infantibus sui ritus conferendi, eandem ministrare infantibus latini ritus (can. 782 §§ 4 et 5).

5.—Presbyter privilegio Apostolico donatus, obligatione tenetur sacramentum hoc illis, quorum in favorem est concessa facultas, rite et rationabiliter petentibus conferendi (can. 785 §§ 1 et 2).

6.—Quamquam hoc sacramentum non est de necessitate medii ad salutem, nemini tamen licet, oblata occasione, illud negligere; imo parochi curent ut fideles ad illud opportuno tempore accedant (can. 787).

7.—Ex vetustissimo Ecclesiae more, ut in baptismo, ita etiam in Confirmatione adhibendus est patrinus, si haberi possit (can. 793).

8.—Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud iusta de causa ministro videatur; unus quoque pro singulis confirmandis sit patrinus (can. 794).

9.—Ut quis sit patrinus, oportet:

1° Sit ipse quoque confirmatus, rationis usum assecutus et intentionem habeat id munus gerendi;

2° Nulli haereticae aut schismaticae sectae sit adscriptus, nec sententia condemnatoria vel declaratoria sit excommunicatus, aut infamis infamia iuris, aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;

3° Non sit pater, mater, coniux confirmandi;

4° A confirmando eiusve parentibus vel tutoribus vel, hi si desint aut renuant, a ministro vel a parocho sit designatus;

5° Confirmandum in ipso Confirmationis actu per se vel per procuratorem physice tangat (can. 795).

10.—Ut quis licite ad patrini munus admittatur, oportet:

1° Sit alius a patrino baptismi, nisi rationabilis causa, iudicio ministri, aliud suadeat, aut statim post baptismum legitime Confirmatio conferatur;

2° Sit eiusdem sexus ac confirmandus, nisi aliud ministro in casibus particularibus ex rationabili causa videatur;

3° Decimum quartum suae aetatis annum attigerit, nisi aliud iusta de causa ministro videatur;

4° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia iuris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosus vel infamis infamia facti;

5° Fidei rudimenta noverit;

6° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;

7° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia (can. 796 et 766).

11.—Ex valida Confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi eiusque christianam educationem

curandi (can. 797). Ex hac tamen cognatione spirituali non amplius oritur impedimentum ad matrimonium (can. 1079).

12.—Ad collatam Confirmationem probandam, modo nemini fiat praeiudicium, satis est unus testis omni exceptione maior, vel ipsius confirmati iusiurandum, nisi confirmatus fuerit in infantili aetate (can. 800).

13.—Presbyter qui nec a iure nec ex Romani Pontificis concessione facultatem habens sacramentum Confirmationis ministrare ausus fuerit, suspendatur; si vero facultatis sibi factae limites praetergredi praesumpserit, eadem facultate eo ipso privatus existat (can. 2365).

III

RITUS SERVANDUS A SACERDOTE VI HUIUS APOSTOLICI INDULTI CONFIRMATIONEM CONFERENTE.[7]

Cum tempus advenerit, quo sacerdos, utens facultate sibi ab Apostolica Sede, ut supra, tributa, administrare Confirmationem aegrotanti in periculo mortis constituto intendit, saltem stola, si superpelliceum habere non possit, indutus, circumstantes admoneat, quod nullus alius, nisi Episcopus, Confirmationis ordinarius minister est; se vero collaturum esse illam iure per S. Sedem delegato. Cavere debet ne coram haereticis aut schismaticis, et multo minus eis ministrantibus, confirmet.

Dein moneat patrinum (vel matrinam) ut ponat manum suam dexteram super humerum dexterum confirmandi, sive infantis, sive adulti.

Stans igitur versa facie ad confirmandum, iunctis ante pectus manibus, dicit:

℣. Spíritus Sanctus supervéniat in te et virtus Altíssimi custódiat te a peccátis.

℟. Amen.

Deinde, signans se a fronte ad pectus signo crucis, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dómine exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dominus vobíscum.

℟. Et cum Spíritu tuo.

Tunc, extensis versus confirmandum manibus, dicit:

Orémus. *Oratio.*

Omnípotens sempitérne Deus, qui regeneráre dignátus es hunc fámulum tuum (hanc fámulam tuam) ex aqua et Spíritu Sancto, quique

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[7] Cfr. *Rituale Romanum auctoritate Ssmi D. N. Pii Pp. XI ad normam Codicis I. C. accommodatum;* editio typica a. MDCCCCXXV.

dedísti ei remissiónem ómnium peccatórum: emítte in eum (eam) septifórmem Spíritum tuum Sanctum Paráclytum de cælis.

℟. Amen.

℣. Spíritum sapiéntiae et intelléctus.

℟. Amen.

℣. Spíritum consílii et fortitúdinis.

℟. Amen.

℣. Spíritum sciéntiæ et pietátis.

℟. Amen.

Adímple eum (eam) Spíritu timóris tui, et consígna eum (eam) signo Cru✠cis Christi, in vitam propitiátus ætérnam.

Per eúndem Dóminum Nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula sæculórum.

Postea sacerdos inquirit de nomine confirmandi, et, summitate pollicis dexterae manus Chrismate intincta, confirmat eum dicens:

N. Signo te signo Cru✠cis, *quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius, deinde prosequitur:* et confírmo te Chrísmate salútis. In nomine Pa✠tris et Fí✠lii et Spíritus ✠ Sancti.

℟. Amen.

Et leviter eum in maxilla caedit, dicens:

Pax tecum.

Sacerdos, postquam frontem confirmandi linierit sacro Chrismate, eam gossypio diligenter abstergat.

Tergit postea cum mica panis, et lavat pollicem et manus super pelvim; deinde aquam lotionis cum pane et gossypio in vase mundo reponat et ad ecclesiam postea deferat, comburat, cineresque proiiciat in sacrarium.

Post lotionem ab ipso sacerdote dicitur:

Confírma hoc, Deus, quod operátus es in nobis, a templo Sancto tuo, quod est in Jerúsalem.

℣. Glória Patri, et Fílio et Spirítuí Sancto. Sicut erat in princípio et nunc et semper et in saécula sæculórum.

℟. Amen.

Et repetitur antiphona: Confírma hoc, Deus, *etc.*

Qua repetita, sacerdos stans versus infirmum, iunctis ante pectus manibus, dicit:

℣. Osténde nobis, Dómine, misericórdiam tuam.

℟. Et salutáre tuum da nobis.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.
℟. Et cum Spíritu tuo.
Iunctis vero adhuc ante pectus manibus, dicit:
Orémus. *Oratio.*
Deus, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti; réspice propítius ad humilitátis nostræ famulátum, et præsta, ut ejus cor, cujus frontem sacro Chrísmate delinívimus, et signo Sanctæ Crucis signávimus, idem Spíritus Sanctus in eo supervéniens, templum glóriæ suæ dignánter inhabitándo perfíciat: qui cum Patre et eódem Spíritu Sancto vivis et regnas Deus, in saécula sæculórum.
℟. Amen.
Deinde dicit:
Ecce sic benedicétur homo, qui timet Dóminum.
Et vertens se ad confirmatum, ac faciens super eum signum Crucis, dicit:
Bene✠dicat te Dóminus ex Sion, ut videas bona Jerúsalem ómnibus diébus vitæ tuæ, et hábeas vitam ætérnam.
℟. Amen.

TRANSLATION OF THE DECREE

I

Decree

Concerning the Administration of Confirmation to those who are in danger of death as a result of grave illness.

Catholic doctrine teaches that the gifts of the Holy Spirit are conferred by the Sacrament of Confirmation. Hence the earnest solicitude of the Church that children, cleansed with the waters of Baptism, be refreshed with this Sacrament, in which they receive the charismata of the divine Paraclete unto the strengthening of the faith received in Baptism, so that imbued with an abundance of grace, and signed with the character of a soldier of Christ, they may become and be proclaimed prepared for every good work.

Although it is an established law that Confirmation is by no means necessary by necessity of means for the salvation of souls (Can. 787, *Codicis Iuris Canonici),* yet on account of its pre-eminence and the many excellent gifts that go with it, parish priests and others in charge of souls must make every effort to see that no Christian, when the occasion presents itself, neglects so excellent a mystery of saving Redemption; since it is wonderfully helpful in the vehement struggle against the wickedness of the devil and the enticements of the world

and of the flesh; and for gaining on earth an increase of grace and of all virtues and of glory in heaven.[1]

Although vigilant guardians of souls leave nothing undone in order that, as far as possible, all the baptized be duly fortified with this sacrament, and indeed as soon as they reach the age of reason, that is, about seven years of age, which seventh year may certainly be anticipated, as expressly provided for in Canon 788, *"if an infant is in danger of death, or it seems expedient to the minister because of just and grave causes"*; nevertheless, from statistics drawn up in this matter, it is evident that very many children, being more liable to death, even long before reaching the use of reason, depart from this life without being anointed with the holy chrism, particularly in these times after a most frightful crime of war; and daily experience testifies to the same fact in regard to not a few adults who for various reasons could not be confirmed in childhood.

Now this misfortune is averted in the Eastern Church, where the custom prevails of confirming infants immediately after the reception of Baptism. The same procedure was in use also among the Latins in the first centuries of the Church, and is preserved according to legitimate custom up to the present among certain nations; nevertheless, the common law of the Latin Church, found in the above mentioned Canon 788, decrees that the administration of this sacrament is to be deferred until about the seventh year of age, at which time the children, after receiving proper catechetical instruction, will obtain more abundantly the effects of the sacrament.[2]

Now the principal reason why so great a number of Christians leave this life without receiving this sacrament must be ascribed to this: that, because of the absence of a Bishop, the opportunity for receiving this sacrament is not presented to them when they are in danger of death.

It is the defined doctrine of the Church that only a Bishop is the *ordinary* minister of confirmation[3] (Can. 782, § 1); hence the Apostolic See has always zealously sought to reserve the conferring of this sacrament, as far as possible, to a Bishop, as a right and duty proper to him. And this Sacred Congregation always religiously took care lest the reverence due to this sacrament be impaired and the expectation of holy people be offended because of the privation of the person of a Bishop, or lest the brilliant and solemn splendor of its administration be lessened, and the ceremony which is proper be diminished.

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[1] S. Thomas, p. III, *quaes.* 72, *art.* 8, *ad* 4.

[2] Cf. Instructio S.C. de Sacr. edita die Pentecostes (20 maii) 1934, pro simplici sacerdote sacr. Confirmationis ex Sedis Apostolicae delegatione administrante (*A.A.S.*, vol. XXVII, p. 11 seq.); Instructio S.C. de Prop. Fide 4 maii 1774; Instructio S. Officii m. julii 1888.

[3] Conc. Trident., sess. VII, *De confirmatione*, Can. 3.

Yet, when the necessity and the good of the faithful demanded it, often in different places the Apostolic See was compelled to allow a simple priest having some ecclesiastical dignity, as *extraordinary* minister of this sacrament to supply for a Bishop who, due to certain circumstances of persons and things, could not be had (Can. 782, § 2)—a priest who would carry out his ministrations with befitting splendor, always reminding the faithful that the Bishop is the exclusive ordinary minister of this sacrament and that it is conferred by the priest by permission of the Apostolic See,[4] as very many pontifical indults clearly show.[5]

In order, therefore, to provide for the spiritual condition of so many infants, children, and adult faithful who, because of illness, are in danger of death and most certainly would die without being anointed with the sacred chrism if the observance of the common law regarding the ordinary minister were exactly applied, this Sacred Congregation has deemed it necessary to seek out and provide a remedy for this most serious reason, that so notable a number of the faithful may be offered an occasion of receiving Confirmation.

Our Most Holy Lord, Pope Pius XII, carefully weighing the importance of this matter, eager to provide more fully for the salvation of souls, manifesting his very great solicitude for the universal Church, has deigned to empower this Sacred Congregation, in accordance with its authority to solve the question, to discuss the matter carefully and exactly in plenary committees and to propose to Him the resolution which seemed opportune to it.

Thus, this Sacred Congregation, having been afforded the advice of many consultors, outstanding in learning and prudence, and above all having investigated all the previous documents and acts concerning the discipline of Confirmation, subjected the entire question to the diligent examination of the Cardinals in many plenary Assemblies.

After mature consideration of the decision brought forth, the same Soverign Pontiff in an audience granted on May 6, 1946, to the Most Excellent Secretary of this Congregation, ordered this sacred Spokesman to edit a decree which would present in summary form the discipline of administering Confirmation in the particular circumstances spoken of above, according to laws approved by Himself with certain knowledge and mature deliberation and benignly declared.

Therefore, this Sacred Congregation on the Discipline of the Sacraments, in obedience to the Apostolic mandate, in this present document decreed that the things which are stated below are to be established:

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[4] Cf. cit. Instr. S. C. de Sacr., III.

[5] Cf. cit. Instr. S. C. de Sacr., I, n. 2; cit. Instr. S. C. de Prop. Fide; cit. Instr. S. Officii; Formulae S. C. de Prop. Fide.

1. By a general indult of the Apostolic See, the faculty of conferring the sacrament of Confirmation in the capacity of extraordinary ministers (Can. 782, § 2) is granted, in only the cases and under the conditions enumerated below, to the following priests and to them alone:

a) to pastors who have their own proper territory, excluding, therefore, personal or family pastors, unless they possess a territory which is proper to them, though at the same time cumulative;

b) to vicars spoken of in Canon 471, and vicars *oeconomi;*

c) to priests to whom there is committed exclusively and permanently in a certain territory and with a determined church the full care of souls with all the rights and duties of pastors.

2. The above mentioned ministers are able validly and licitly to confer Confirmation, when they themselves confer it personally on the faithful staying in their territory, not excepting persons dwelling in places withdrawn from their parochial jurisdiction; not excluding, therefore, seminaries, hotels, hospitals, and every other kind of institute, even religious however exempt (cf. Can. 792), provided that the faithful *are in true danger of death from grave illness from which it is foreseen they will die.*

If the same ministers go beyond the limits of this mandate, let them understand well that they act wrongly and confect no sacrament, Canon 2365, moreover, retaining its full force.

3. They are able to use this faculty both in the episcopal city itself and outside of it, whether the see is occupied or vacant, provided that the diocesan Bishop cannot be had or is legitimately prevented from being able to confer Confirmation himself, and that there is at hand no other Bishop in communion with the Apostolic See, even though only titular, who could be substituted for him without grave inconvenience.

4. Confirmation is to be conferred in keeping with the discipline laid down by the Code of Canon Law and adapted to the situation and with the rite taken from the Roman Ritual, both of which are contained in their entirety below. *It is to be conferred without any recompense from whatever title.*

5. If those to be confirmed have attained the use of reason, besides the state of grace, some disposition and instruction are required in order that they may receive this sacrament fruitfully. The minister, therefore, is to instruct each of the sick according to his capacity about those things which of necessity must be known, arousing some intention of receiving this sacrament for the conferring of strength of soul. Care ought to be taken by those concerned that in the event they should afterwards get well, they are to be diligently instructed concerning the

mysteries of faith, the nature and effect of this sacrament[6] (Cf. Can. 786).

6. According to the norm given in Canon 798, the extraordinary minister shall make a record of the sacrament conferred in the parochial book of Confirmation, writing down his name and the names of the one confirmed (and if this latter is not his subject, the names of his diocese and parish), of his parents and sponsor, the day and the place, and finally adding the words: *"confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum."* An annotation is also to be made in the book of Baptisms according to the norm of Canon 470, § 2.

If the confirmed is from another parish, the minister himself shall, as soon as possible, inform the proper pastor of the confirmed that the sacrament has been conferred, by means of an authentic document which shall contain all the data mentioned above.

7. The extraordinary ministers are bound, moreover, on each occasion to send their own diocesan Ordinary an authentic account of the confirmation conferred by them, adding all the circumstances which occurred in the case.

8. It is for the Ordinary of the place, in the manner he deems best, to inform the extraordinary ministers concerning the things spoken of above, and to explain these prescriptions to them one by one so that they may by all means be found capable of fulfilling so grave a function.

9. It is the duty of the same Ordinary of the place, annually, at the beginning of the subsequent year to send an *account* to this Sacred Congregation concerning the number of the confirmed, and the manner employed by the extraordinary ministers of his diocese in performing so distinguished an office.

Our Most Holy Lord, by Divine Providence Pope Pius XII, in an audience granted to the Most Excellent Secretary of this Sacred Congregation on Aug. 20, 1946, deigned to approve the above decree and to confirm it with his Apostolic Authority, all things to the contrary notwithstanding, even those worthy of special mention; and commanded that the same decree be published in the *Acta Apostolicae Sedis,* and to have the force of law beginning with January 1, 1947.

Given at Rome, from the palace of the Sacred Congregation on the Discipline of the Sacraments, on the 14th of September, in the year 1946.

D. Card. Jorio, *Prefect.*

L. ✠ S.

F. Bracci, *Secretary.*

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[6] Cf. S. Off., 10 apr. 1861 in Collect. S. C. de Prop. Fide, edit. a. MCMVII. vol. I, p. 663, n. 1213; Cathechismus Romanus, *De Confirmatione.*

II

The Discipline of the Code of Canon Law to be Observed in Conferring Confirmation by Virtue of this Apostolic Indult.

1. A priest to whom this faculty has been granted should know that he must confer the Sacrament of Confirmation through the imposition of the hand together with the anointing of chrism on the forehead and through the words prescribed in the pontifical books approved by the Church (Can. 780).

2. This sacrament, which imprints a character, cannot be repeated; but if there is a prudent doubt whether it was actually or validly conferred, it may be conferred again *sub conditione* (Can. 732).

3. The chrism which is used in the administration of this sacrament, even when conferred by a simple priest, must be consecrated by a Bishop in communion with the Apostolic See, on the preceding Holy Thursday; nor is the old chrism to be used unless necessity demands it. If unexpectedly the blessed oils should diminish, more olive oil, not blessed, may be added, even repeatedly, however in lesser quantity (Can. 734, 781). But never is it lawful to administer Confirmation without chrism or to accept it from heretical or schismatical bishops. The anointing is not to be performed with any instrument, but properly imposed on the head of the person to be confirmed, by the hand of the minister (Can. 781, § 2).

4. A priest of the Latin rite who enjoys this faculty by reason of indult, validly confers Confirmation only on the faithful of his rite, unless in the indult something else is expressly provided for. It is wrong for priests of the the Oriental rite who enjoy the faculty or privilege of conferring Confirmation together with Baptism on infants of their own rite, to administer it to infants of the Latin rite (Can. 782, §§ 4 and 5).

5. A priest who has been granted the Apostolic privilege has the obligation to confer this sacrament on those for whose benefit the faculty was granted, when they properly and reasonably ask it (Can. 785, §§ 1 and 2).

6. Although this sacrament is not necessary for salvation by necessity of means, it is not lawful for anyone to neglect it when the occasion presents itself; in fact, pastors shall see to it that the faithful approach it at an opportune time (Can. 787).

7. From a very ancient custom, as is the case of Baptism, there must likewise be a sponsor in Confirmation, if one can be had (Can. 793).

8. A sponsor shall present only one or two to be confirmed unless the minister for a just cause decides otherwise; there is also to be one sponsor for each person confirmed (Can. 794).

9. In order that one be a sponsor, it is necessary:

1) That he himself be confirmed, have attained the use of reason, and have the intention of undertaking this office;

2) That he be not joined to an heretical or schismatical sect, nor excommunicated by a condemnatory or declaratory sentence, nor infamous with infamy of law, nor excluded from legitimate acts, or, that he be not a cleric who has been deposed or degraded;

3) That he be not the father, mother, or spouse of the person to be confirmed;

4) That he be designated by the person to be confirmed, or his parents or guardians, or if these are absent or refuse, by the minister or pastor;

5) That he physically touch the person to be confirmed in the very act of Confirmation, either himself or by proxy (Can. 795).

10. In order that one be allowed to be sponsor licitly, it is necessary:

1) That he be other than the sponsor of Baptism, unless for a reasonable cause in the judgment of the minister it should be otherwise, or when Confirmation is legitimately conferred immediately after Baptism;

2) That the person be of the same sex as the person to be confirmed, unless the minister in particular cases for a reasonable cause determines otherwise;

3) That he have attained his fourteenth year, unless the minister for a just cause determines otherwise;

4) That he be not, on account of a notorious delict, excommunicated or excluded from legitimate acts or infamous with infamy of law, without however a sentence intervening, nor be under interdict or otherwise publicly criminal or infamous with infamy of fact;

5) That he know the rudiments of the faith;

6) That he be not a novice or professed in religion, unless necessity demands it and there is the express permission of at least the local superior;

7) That he be not in holy orders unless there is the express permission of the proper Ordinary (Can. 796, 766).

11. As a result of valid Confirmation there arises between the confirmed and the sponsor a spiritual relationship, by virtue of which the sponsor is obliged to consider the one confirmed as permanently committed to his care and to provide for his Christian education (Can. 797). A matrimonial impediment no longer arises from this spiritual relationship (Can. 1079).

12. In order to prove the fact that Confirmation was conferred, provided it is prejudicial to no one, it is sufficient to have one witness who

is above all suspicion, or the sworn testimony of the confirmed, unless the Confirmation took place in infancy (Can. 800).

13. A priest who has not the faculty either by law or by grant from the Roman Pontiff and dares to administer the sacrament of Confirmation is to be suspended; should he presume to transgress the limits of the faculty which has been granted to him, by that fact let him be deprived of the same faculty (Can. 2365).

COMMENTARY ON THE DECREE AND RITE

The recent decree of the Sacred Congregation on the Discipline of the Sacraments concerning the administration of Confirmation to the dying is well-nigh as epochal as the decrees of Pope Pius X on daily communion and on the age for first communion. Like those pronouncements of a generation ago, this decree of Sept. 14, 1946, is an eloquent proof of the tender solicitude of the Church of Christ for the souls committed to her maternal care and of her ardent desire that all receive in full measure the benefit of the holy sacraments before they take their departure into eternity.

The most notable feature of this decree is the fact that it communicates so extensively to priests of the Latin Church the faculty to act as extraordinary ministers of Confirmation. For many centuries it has been customary in most of the Oriental rites for the priest who baptizes to administer the sacrament of Confirmation on the same occasion. However, although the priest may be called the *usual* minister in these churches, he still remains the *extraordinary* minister. In other words, the power to confirm is not contained in the order of the presbyterate which he has received; it is something over and above his priestly powers, and is given him by an act of delegation from an ecclesiastical superior.[1] In the Latin Church it has also been customary for centuries to delegate priests to confirm, but the number of those who received this privilege has always been comparatively small. Certain priests, such as cardinals (in priestly but not episcopal orders) and prefects apostolic have this faculty by virtue of common law;[2]

[1] It is a matter of theological discussion whether the power to confirm exercised by priests of the Oriental rites comes to them directly from the Holy See, or from their bishops, in the sense that all bishops originally could grant this and the Sovereign Pontiffs have never taken this power of delegating away from those of the Eastern rites. In any event, the power of the Oriental priests to confirm is dependent on the Pope, who could revoke it if he willed.

[2] Can. 239, 23°; 294, §2.

others, particularly missionaries in foreign parts, have received it by special indult from the Holy See. When the present Code was in process of preparation, Fr. Wernz, S.J., proposed that a canon be incorporated in the law to the effect that parish priests be empowered to confirm those in danger of death. One of his arguments was that the children of schismatics were in a better condition spiritually than the children of the faithful.[3] However, the proposal was not accepted at the time; but now, after due deliberation, it has become a matter of law in the Latin Church.

It is a truth of divine-Catholic faith that only a bishop is the ordinary minister of Confirmation.[4] St. Thomas argues to the congruity of this on the score that it is the function of the supreme artisan to complete a task; and the grace of Confirmation is the consummation of the Christian's initiation into the Church.[5] Just how the power to confirm is granted to a simple priest by an act of delegation is one of the most difficult problems of sacramental theology. Some say that every priest at ordination receives an incomplete or radical power to confirm, which requires the delegation of the Sovereign Pontiff in order to become complete and efficacious; others say that the power to confirm calls for a certain dignity, which is conferred either by episcopal consecration or by delegation from the Holy See; others attempt a solution based on the view that the episcopate is only an extrinsic extension of the presbyterate, and hence can be conferred partially and revocably by a mere act of delegation.[6] The present decree makes no attempt to discuss this speculative question. It assumes as indubitable Catholic doctrine that without a special privilege a simple priest cannot confirm validly, that this faculty can be given him by the Holy See, that in making this concession the Sovereign Pontiff can lay down conditions for the valid, as well as licit, use of the power in question. On these fundamental principles the memorable decree bases its prescriptions.

To understand more clearly the rulings of this enactment we shall discuss the main points of the decree and of the adjoined rite under five headings: the minister, the recipient, the conditions for

[3] Msgr. C. Zerba in *Osservatore Romano*, Oct. 31, 1946.

[4] *DB*, 873.

[5] St. Thomas, *Sum. theol.*, III, q. 72, a. 11.

[6] Cf. Connell, *De sacramentis ecclesiae*, I (Bruges, 1934), n. 150.

valid and licit administration, the ceremonies to be observed, the subsequent recording of the sacrament administered.

1. *The minister.* The decree does not grant *all* priests the power to confirm those in danger of death—notwithstanding the notices first published in this country. On the contrary, this decree observes the general principle, frequently stated in previous concessions, that, as far as possible, only priests possessing some rank or office of dignity should be delegated to give Confirmation.[7] The present decree limits the extraordinary ministers to pastors or priests equivalent to pastors. To be more exact, those to whom it grants the faculty can be classified as follows: (a) A pastor, in the strict sense of the term. (b) A vicar of the type mentioned in Canon 471—namely, the priest constituted to take charge of a parish which has been committed to the care of a moral person, such as a religious community or a chapter. This priest receives a congruous stipend, determined by the bishop, and for practical purposes is a permanent pastor. (c) The *vicarius oeconomus*, described in Canon 472—the priest appointed as administrator of a vacant parish. It is to be noted that the Code prescribes that after a parish has become vacant and before the appointment of an administrator, the senior curate shall take charge,[8] but he is not the *vicarius oeconomus*, and cannot confirm. (d) Any other priest to whom there has been assigned exclusively and permanently in a definite territory and with a determined church the full care of souls, with all the rights and duties of pastors. Thus, it may happen that, in the division of a parish, the newly erected district may be a perpetual vicarage (*vicaria*)—not a parish in the fullest sense—yet, in such wise that the priest in charge is, for all practical purposes, a pastor, though he may not have this title.[9] Such a priest enjoys the faculty to confirm by virtue of the decree we are considering.

From this it follows that other priests called vicars do not possess the privilege—the vicar *cooperator* or curate, the vicar *substitutus*, who takes the pastor's place during his absence with the approval of the bishop,[10] the vicar *adjutor* who assists an aged or infirm pastor,[11] and even the vicar general (unless he is

[7] Cf. *AAS*, XXI (1929), 555.
[8] Can. 472, 2°.
[9] Can. 1427.
[10] Can. 465, §4.
[11] Can. 475.

also a pastor). Neither may a hospital chaplain confirm by virtue of the indult. Those known as family or personal pastors have not the privilege, unless they have definite parish boundaries. Thus, a military chaplain could not confirm by virtue of this decree. On the other hand, the pastor of a national parish to whom the faithful of the particular nationality have been committed within a certain section has the right to confirm within his territory, even though other pastors within the same section have the same right. In other words, as the decree states, the territory may be cumulative.

Applying the prescription of Canon Law,[12] the decree states that a priest possessing the faculty to confirm is obliged to give this sacrament to those for whose benefit the faculty is granted, when they properly and reasonably request it. The question naturally arises whether a venial or a mortal sin would be committed by a pastor who would refuse to confirm a dying person requesting this sacrament (or whose parents would ask, as in the case of a dying infant). It would seem that, apart from scandal (which might easily be present in the case visualized), the sin would be venial, if the refusal referred to an individual case. But, if a pastor habitually refused to give this sacrament to the dying reasonably asking it, the theological teaching concerning a bishop who for a long time (for example, five years) refused to provide his people with the opportunity of receiving Confirmation would seem applicable here—that a mortal sin is committed.[13]

2. *The recipient.* The recipient can be either a baptized infant (that is, one below the age of reason, or one who, though physically mature, has never attained the use of reason) or an adult, who for some reason has never been confirmed. The recipient need not be a subject of the pastor who confirms; it suffices that *hic et nunc* he be within this pastor's territory. Even an exempt religious—in the rare instance that he or she has never been confirmed—can receive this sacrament from the parish priest of the place where the monastery or convent is situated. When there is a doubt whether or not a person has previously been confirmed, the sacrament may be given conditionally. It suffices for the minister to express the condition mentally, though it would seem

[12] Can. 785, §§1, 2.

[13] Cf. Cappello, *De sacramentis* (Rome, 1938), I, n. 207.

more fitting for him to express it verbally immediately before the anointing—e.g. "*Joannes, si non es confirmatus, Signo te*, etc."

It should be noted, however, that a Latin priest possessing the faculty to confirm cannot *validly* confer this sacrament on a person of an Oriental rite.[14] On the other hand, there is no reason *per se* why a priest could not give this sacrament to a baptized infant of Protestant parents, when there is no danger of scandal or detriment to the Church. However, since Confirmation is not necessary for salvation, as is Baptism, it would be imprudent to confer it in the case we are considering, save in exceptional instances, and then only when there seems to be no possibility that the child will survive.

3. *Conditions for valid and licit administration.* (a) The recipient must be in true danger of death from a grave illness. Dr. Hannan of the Catholic University believes that this last expression must be taken literally, so that one who is in danger of death from an accident could not be validly confirmed by a simple priest.[15] In favor of this view is the use of the word *morbus* in the decree, instead of the more general term *infirmitas* which is employed in defining the subject of Extreme Unction.[16] On the other hand, there seems to be no reason for restricting the benefits of Confirmation to one who is dying from a disease, to the exclusion of one who is dying from wounds received in a serious accident. Hence, to me it seems that any bodily ailment likely to cause death, whether its source be a disease or an accident, will justify the use of the faculty in question by a priest. It is to be hoped that the Holy See will soon clarify this matter. At any rate, a person who is in danger of death from an imminent *extrinsic* cause—for example, a criminal about to be executed or a soldier on the way to battle—cannot be the recipient of this privilege. (b) The sacrament must be conferred within the territory of the minister. Accordingly, a pastor could not confirm one of his parishioners outside the parish. Neither could he receive delegation for such an act from the pastor of the place. Indeed, the decree explicitly prohibits any delegating of the power. Those who are granted the privilege of acting as extraordinary ministers by this concession must exercise it personally. (c) It is

[14] Can. 782, §4.

[15] Cf. *Denver Register*, Jan. 24, 1947, p. 1.

[16] Can. 940.

required that the bishop of the diocese cannot be obtained to confer the sacrament or is legitimately impeded from doing so, and that it is impossible, without grave inconvenience, to procure another Catholic bishop. In other words, if a bishop can be procured without grave inconvenience, a priest who would perform the rite of Confirmation on a dying person would not validly confer the sacrament. It should be remembered, however, that even if a bishop (particularly one in charge of a large diocese) could confer the sacrament without much inconvenience *in a particular case*, he could reasonably look on it as a grave inconvenience to attend to *all* cases of dying persons, and for that reason regard it as justifiable to attend none, since he might encounter serious hostility if he confirmed some dying persons and refused others. For such a reason, a priest might be justified in confirming a person living next door to the bishop. Of course, there could be cases in which the bishop is available without any grave inconvenience. For example, the bishop of a small diocese might adopt the custom of confirming anyone desiring this sacrament in danger of death within the limits of the episcopal city or of the cathedral parish, but not those in other parts of the diocese; and no one could reasonably take offence at such a distinction. Again, a retired bishop might be acting as chaplain in a hospital, or be there as a patient, able to visit the sick; and the parish priest could not confirm within the hospital in such a case, since he could easily request the service of the bishop.

4. *The ceremonies to be observed.* The rite which a priest is to follow when he confirms is annexed to the decree and is given above. It is practically the same as that prescribed by the Congregation on the Discipline of the Sacraments on May 20, 1934, for Confirmation given by a priest,[17] although the recent formula is worded in the singular (since it is presumed that only one sick person at a time will be confirmed) whereas the older one used the plural. Naturally the present rite does not prescribe that the recipient kneel, and it makes no mention of the binding of the head of the one confirmed with a linen cloth. The rules for disposing of the cleansing elements differ somewhat, inasmuch as it is now prescribed that both the cotton used to wipe the brow of the recipient and the bread and water used to cleanse the priest's hands shall be burned, and the ashes placed in the sacrarium.

[17] *AAS*, XXVII (1935), 19.

The present ritual prescriptions visualize no case in which the priest would use a cope, but require a surplice and stole, or at least a stole if a surplice cannot be had. (This same prescription is contained in the former instruction for cases of Confirmation outside the church.) The recent decree enumerates all the requirements for validly and licitly fulfilling the office of godparent, or sponsor. Since, however, the Code prescribes only that a sponsor be had *if possible*,[18] it would seem reasonable to apply to the Confirmation of a dying person the same prescription that refers to private Baptism—namely, that a godparent should be had *if he can be easily obtained*,[19] which would imply that even a slight reason would excuse from the obligation.[20] The sponsor is directed to place his right hand on the right shoulder of the person being confirmed (during the chrismation).

The stole should be white.[21] The sacrament of Confirmation should be given, in the case of a dying adult, immediately after sacramental confession and before the Viaticum and Extreme Unction. However, it would not demand a serious reason to change this order. Thus, if a pastor came to the dying person prepared to give only the sacraments ordinarily given to adults in danger of death, and then discovered that the patient had never been confirmed, he could administer Penance, Holy Eucharist and Extreme Unction, then come back later with the chrism for Confirmation.

Like the instruction of 1934, this present rite prescribes that the priest inform the bystanders that the only ordinary minister of Confirmation is a bishop, and that he is confirming only by the concession of the Holy See. He could suitably add that the Holy Father has made this concession out of his great love for the souls of his children, so that they may have the additional glory of the character and grace of Confirmation in heaven. The rubrics also prescribe that a priest shall not use this faculty in the presence of heretics or schismatics. This is doubtless a safeguard against giving heretics (especially those of Presbyterian leanings) or Oriental schismatics the idea that there has been a change of doctrine on the part of the Catholic Church regarding the superi-

[18] Can. 793.

[19] Can. 762.

[20] Cf. Cappello, *op. cit.*, I, n. 181.

[21] Cf. Martinucci, *Manuale sacrarum caeremoniarum* (Rome, 1915), IV, 25.

ority of the episcopal office over the presbyterate. It would seem, however, that a certain latitude of interpretation of this prescription would be permitted in the United States, where so few Protestants have any knowledge or concern on this point nowadays. Thus, the word *coram* could be understood in the sense of "before heretics or schismatics who are aware of the particular rite that is being administered." On this score it would usually be permitted to give Confirmation in a hospital ward (even without a screen around the bed), although Protestant patients and nurses are in the same room. Usually they would not know what particular sacrament is being administered. However, in the event that Protestants—and *a fortiori* Oriental schismatics—are present who might conceive the false idea mentioned above, the priest should abstain from confirming. At any rate, the prohibition to give Confirmation in the presence of heretics and schismatics does not concern the *validity* of the sacrament. It is to be noted that the prohibition does not exclude the presence of Jews.

The rubrics clearly describe the procedure to be followed in giving the essential portion of the rite. The priest should impose the four fingers of his right hand on the head of the recipient, while with his thumb, dipped in chrism, he traces the sign of the cross on the forehead, and says the words "*N., Signo te signo crucis et confirmo te chrismate salutis. In nomine Patris et Filii et Spiritus Sancti. Amen.*" The anointing should be made in conjunction with the word *Crucis*, but the fingers should remain on the head until the word *salutis* has been pronounced. Three signs of the cross are to be made with the hand during the words "*In nomine Patris*, etc.," in the manner in which a bishop gives his blessing. The rubrics presuppose the response *Amen* to be given by another, but when no one familiar with this point is available, the priest can make the response himself. Although the fingers should be placed on the head of the recipient, as the rubrics prescribe, it suffices for validity that the anointing be made by the immediate application of the thumb on the forehead for in this a sufficient imposition of the hand is contained.[22] If the anointing were performed with a brush or other instrument, the sacrament would most probably not be validly given.

Since one portion of the ceremony demands the extension of

[22] Cf. Noldin, *Summa theologiae moralis* (Innsbruck, 1940), III, n. 87; Van Noort, *De sacramentis* (Amsterdam, 1910), I, n. 257.

both hands over the recipient, the book or card would have to be held by a nurse or a relative of the sick person; or the priest could memorize this portion. The responses of *Amen* in this part of the rite could be interpreted as in the case of the anointing.

5. *The recording of the ceremony.* The priest who confers Confirmation on a sick person should see to it that a record of the fact is made in the book of those confirmed, which is supposed to be kept in his own parish.[23] This record should contain not only the names of the minister and of the one confirmed, but also the names of this latter's parents and of the sponsor, the date and place of the ceremony, and the annotation given in the decree, to the effect that the priest officiated by virtue of an apostolic indult in view of the urgent danger of death in which the recipient was placed because of grave illness. If the recipient lives in another parish, the priest is to transmit all this data to the proper pastor, and in addition record in his own Confirmation register the diocese and parish of the one confirmed. Furthermore, he is to see to it that the record of the administration of the sacrament is added in the baptismal register, whether this be kept in his own or in another parish.[24]

Finally, on every occasion that a pastor confers Confirmation by virtue of this apostolic indult he is supposed to send a report at once to his Ordinary. This would not necessarily have to include the name of the person confirmed, but it should state the circumstances with sufficient detail, so that the bishop can fulfil his obligation of explaining in his annual report to the Sacred Congregation the manner in which his priests employ their sublime privilege of conferring Confirmation. Such circumstances would be the age of the one confirmed (whether infant or adult), whether the recipient has died or is still living, whether the recipient asked for the sacrament spontaneously or only after the priest's suggestion, etc. It should be noted that the records mentioned above as well as the report to the bishop should be made even in the event that the sick person who received the sacrament has passed away.

The decree emphasizes Canon 2365, according to which a priest incurs suspension *ferendae sententiae* if he dares to perform the rite of Confirmation without having any faculty to confer this

[23] Can. 798.

[24] Can. 470, §2.

sacrament, and is *ipso facto* deprived of the faculty which he may have, if he transgresses the limits of this faculty. Accordingly, a priest should not attempt to give Confirmation until he is morally sure that he possesses the right to do so, and that all the requirements for its valid and licit administration are present. But, when a pastor has such assurance and a case arises in which a dying person wishes this sacrament, the priest should readily and willingly make use of this generous concession of the Holy See. It is a great privilege for a priest to administer a sacrament which *per se* can be conferred only by a bishop; and it is a great privilege for a Catholic, who would not receive Confirmation apart from this Apostolic indult, to be enriched with the sacrament of the Holy Ghost before he passes into eternity.

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MISSION INTENTION

The Mission Intention for the month of April, 1947, is "Catholic Schools in the Indies and Ceylon."

A MISSIONARY ORDER IN A DIOCESE

The Diocese, you say, and the Province, are suffering a loss in man power. But are there any proportionate gains? There certainly are. There are treasures of grace given in exchange, some of them very palpable. In the Diocese, for instance, the faithful are constantly reminded by the thought of the missions, as Pius XI, the Pope of the Missions, reminded them in his Encyclical on the Sacred Heart, that theirs is a Catholic Church, not a narrow parochial sect; that their interests are as wide as Christ's; that they are themselves, clergy and people alike, the fullness of Christ, the members of His Mystical Body, and Christ is priestly in every member; that Christ by His Priesthood is the Redeemer of man and, in mysterious union with Him, you and I continue the work of Redemption; that men are to be saved by other men, that is, by us. That realization alone is a leaven of spirituality that affects every work in the Diocese, so that where the mission spirit is strongest, the best influence of the Church is felt!

—Fr. Robert I. Gannon, S.J., in *After Black Coffee* (New York: The Declan X. McMullan Company, 1946), p. 169.

CALLING CHRISTOPHER WRITERS!

To encourage potential writers with a Christian sense of values, The Christophers will award a total of $30,000 in prizes for the three best book-length manuscripts submitted before midnight, Nov. 15, 1948. The first prize will be $15,000, the second prize, $10,000, and the third $5,000. The manuscripts, as explained in this article, may be either fiction or biography, adventure, romance, mystery—in fact, any choice of the individual, the only stipulation being that they be in accordance with Christian principles and not against them.

Recently, a country-wide poll of young people aged eight to eighteen was taken, to find out their favorite motion pictures. It was revealed that the first choices of this group were almost all top-quality films, which incidentally were likewise favorites with adults, as evidenced by high box-office returns. Among top preferences were "The Bells of St. Mary's" in first place, followed in order by "The Green Years," "Smoky," "Anna and the King of Siam," "The Courage of Lassie," and "The Bandit of Sherwood Forest." The movies have produced so many outstanding pictures that one wonders why there should be a lapse from the high standards set by the industry itself.

Radio, too, offers much magnificent entertainment—splendid dramas, grand variety shows, brilliant musical presentations, which indicate the good taste of the American public. We realize that such programs are the "cream." And we do not expect all cream. But we do expect that the "milk," the great majority of the radio programs, will not turn sour.

Recently, the head of one of the largest bookshops in the country confessed that she was ashamed to sell many of the books published today. Even keeping them in stock, she said, seemed like co-operating in the collapse of moral values. To say that the public demands off-color books is only a half-truth, for many best-sellers have also been of high quality. For instance, Marjorie Kinnan Rawlings' novel *The Yearling* has become a contemporary classic. Its theme is the solidarity and love existing in a family exceptionally poor but thoroughly decent; a family with spirit and honor, unafraid in the face of adversity. Not only was *The Yearling* a best-seller, but it has been made into one of the finest movies of our times. The *New York Times*' motion picture

critic, Bosley Crowther, called it a "film which provides such a wealth of satisfaction as few pictures ever attain." Again, recall the tremendous circulation of Mary O'Hara's sensitive, beatifully-written stories of Western life: *My Friend Flicka, Thunderhead,* and *Green Grass of Wyoming.* Miss O'Hara's stories have been acclaimed by movie audiences as well as by millions of book-lovers. Such successes prove that quality in writing is not incompatible with popular appeal.

Why then should there be so much trashy, harmful literature, the adverse effect of which, especially upon the young is becoming more and more noticeable? Not long ago in Washington, D. C., a fourteen-year-old boy armed with a German pistol killed a policeman and then tried to end his own life. The boy was so obsessed with stories of crime that the neighbors would not let their children play with him. Reporters found that he had stacks of gangster fiction and crime comic books and that he saw three or four movies a week, mostly gangster films. Cornered by the police, the boy was reported to have put the pistol to his head, yelling defiantly: "You'll never take me alive, coppers!" Enroute to the hospital, he was quoted as saying: "Did I kill the cop?"

About two thousand magazines are published and distributed throughout the United States. (This does not include trade magazines, house organs, and others of strictly limited circulation.)

Of these, the first 130 magazines have a combined circulation of more than two hundred million copies each month. That means more than one magazine apiece for every man, woman and child in this country, from *only* 130 of the two thousand publications! Study the following statistics and then picture the far-reaching effects of the popular magazine:

3,223,000 circulation monthly for detective story magazines
7,976,000 circulation monthly for "true confession" magazines
9,263,000 circulation monthly for love and adventure "pulps"
10,755,000 circulation monthly for movie magazines
25,215,000 circulation monthly for adventure "comic" books

Many stories in these two thousand magazines are of "top-drawer" quality. But a quick glance through many others reveals a distinctly noticeable trend—a moral tobogganing. Even

the so-called "better type" magazines frequently insert articles which border on depravity and lure the normal individual to a morbid interest in the abnormal. J. Edgar Hoover, FBI chief and America's number one student of crime, says: "Filthy literature is the great moron-maker. It is casting criminals faster than prisons can absorb them."

In the newspaper field, offenses of this kind have not been so great. But in many instances, those who write the news have distorted the facts either unwittingly or deliberately to leave the public misinformed. Freedom of the press must be protected to the limit. But freedom of the press does not mean freedom to spread falsehoods, freedom to be grossly sensational, or freedom to "smear" individuals, groups or countries by "playing up" certain items and "killing" or "burying" others. Freedom must always be distinguished from license. One may be free to sell *good* oysters, but he has no right to sell *bad* ones.

I. SOMETHING IS WRONG

It would be unfair to suggest that, because in *some* instances radio, motion pictures, books, magazines and newspapers are nose-diving to a new low, all are at fault. No, far from it, thank God! But because each of these channels is so important, because each affects for better or worse the mental and moral outlook of the one hundred and forty million people in our land, vigilance is indispensable. Yet we must do more than be on the alert to prevent cancerous growths. We must strengthen and increase the sound, sensible tone normally expected of media which have such far-reaching effects. Something far more positive and constructive than censorship is needed.

One of the most influential men in the film industry says that Hollywood has gotten "too far away from the average person." Script writers as well as producers have slipped into sloppy habits. Their characters and their stories have become more and more unreal, more removed from the average person's life.

A few weeks ago, Mr. William S. Paley, chairman of the Columbia Broadcasting System, forthrightly referred to the "growing volume of criticism of American broadcasting." In advancing his reasons for such criticism, he said: "First we have an obligation to give most people what they want most of the time." But most American people are decent-minded and decent-

living. That statement, therefore, brings us to the heart of the problem.

If so much that appears in current literature, on the screen, and over the radio, is not merely subversive or obnoxious, but actually dreary, stupid, repetitious and decidedly un-entertaining, it is because the writers are appealing not to most of the people, but to a *few* who prefer depravity and perversion. This is a special menace, for not only does it dull the fine sense of values in the average audience, but it reaches many who are unprepared to meet it—the young, the uneducated, and the mentally unstable, who cannot distinguish between "good oysters and bad ones."

If every writer, producer and publisher were to follow Mr. Paley's standard (the "obligation to give most of the people what they want most of the time"), all channels of information and entertainment would immediately become not only interesting but highly enjoyable. For certainly most Americans are good, honest, well-behaved citizens. They do not object to an occasional story about crime. They are not prudes. But they *are* healthy-minded and decent. They resent a continued and deliberate appeal to the baser instincts.

Most of us enjoy stories about people like ourselves—their successes and failures, their joys and sorrows, their everyday lives and unusual experiences. We want to forget the humdrum, workaday routine in a world of romance and adventure, of humor and gaiety. The Jones family, living in a Third Avenue apartment, will enjoy a romantic story of the South Seas, an exciting movie about the French Revolution, or a gay, light-hearted book about life on a small Vermont farm. The grocery boy down the street will stay for the second performance of a movie about a young singer's struggle for success in Hollywood. But whether the story is about people like ourselves or about those we'd secretly like to imitate, we want normal situations and wholesome characters.

After a recent survey of 150 libraries, the American Library Association concluded that American readers were dissatisfied with present-day fiction because it is unrealistic. The American people, the Association's report stated, are "looking for novels that reflect their own problems, but they long for characters capable of resolving some of these problems in plausible, realistic

fashion." Biography and family narratives are high in popularity, but historical and religious stories still are the most popular types of fiction.

As Jeannette Covert Nolan wrote in a recent issue of *The Writer* magazine, "It's the good people, the substantial, responsible, law-abiding citizens in your community and mine, who buy and read books, who would welcome with enthusiasm many more stories (grave or gay, serious or humorous, according to the author's individual talents and moods)—stories about *themselves*."

II. SOMETHING CAN BE DONE ABOUT IT

Although there is some value in refusing to buy offensive or indecent literature, in turning off vulgar, boring or subversive radio programs, and in abstaining from cheap movies, the cure does not lie there. This amounts to no more than objecting to bad food without providing anything better. Good cooks must replace the bad ones.

Who are the cooks in this case? The writers. The few persons who directly or indirectly prepare a movie or radio script; the newsmen who talk to tens of millions; the writers of short stories, serials and articles; the novelist, the biographer; the playwright.

New and better writers can be found. Where will they come from? *Why not from the people of substance, of sound, healthy values*—that vast group of Americans who constitute the very backbone of our nation and of our Christian civilization? Why not from the tens of millions who are decent, honorable and law-abiding, who have their feet on the ground, who are thoughtful and generous, genuine and stimulating?

Where are these Americans? Why do they remain inarticulate? Why do they abandon education, government, labor (as well as literature) to those who are often evil-minded and who sow seeds of hatred, destruction and immorality? Why do the so-called "good" people take care of themselves only, while the "bad" people take care of everyone else? Isn't it because the "good" people have failed to be stirred by any cause or objective outside themselves?

We believe this can be changed. Fine Americans of every race, color and creed can make a substantial contribution to the well-being of our country if they will go in large numbers into the writing field. What an extraordinary influence they could exert,

what splendid things they could accomplish! We of the Christopher movement feel sure it *can* be done.[1] We have already met with surprising results. An Army colonel, a Baptist, wrote us not long ago: "I am immensely gratified to learn of your literary interest in articles with a Christian slant. In recent years it has been hard to place anything Christian, and it has been easier to place things definitely anti-Christian. You will be instrumental in reversing the tide." This is only one of many similar comments in our daily mail.

The Christophers wish to be of service in this cause which has such far-reaching possibilities. We aim to encourage, by every means in our power, worthwhile writers, no matter who or what they are. But naturally we feel a particular responsibility to awaken Catholics to the dynamic contributions they can make. They know the absolute, immutable values of Christ which are essential to free and decent living. From childhood they are taught an uncompromising reverence for the sanctity of man, marriage and the home; they respect the rights of their fellowman. They are taught in a special way to understand and to love their neighbors, to aid those in need, to be warmly interested in the welfare of others.

But do most Catholics share with others this spiritual and cultural heritage as they should? Unfortunately not. The average Catholic tends to be *exclusive*, rather than *inclusive*, to withdraw into his own small world, and to let those who hate or ignore Christ manage the big world. He is much interested in saving his own soul, but rather unconcerned about the salvation of others. Although he could contribute greatly to the cause of worthwhile literature, he often hangs back.

Can this weakness be cured? We firmly believe it can. We are convinced that once they realize how much they can contrib-

[1] *The purpose of the Christophers is to encourage millions of Americans to bring Christian principles into (1) government, (2) education, (3) labor-management, and (4) newspapers, magazines, books, radios, and movies. Each Christopher or Christ-bearer strives in a personal way to bring Christ into the "market place." . . . To be a Christopher one need not join any additional organization. Each works as an individual. There are no meetings, no dues . . . (Expenses of approximately $5,000 a month for a small staff, printing, and distribution, without charge, of our News Notes and other Christopher literature bi-monthly to 51,293 persons in key positions, is entirely dependent on the voluntary offerings of those who see fit to contribute to this movement.)*

ute to the literary world and what deep satisfaction they can gain, countless Catholics, as well as non-Catholics, will throng as Christophers or Christ-bearers into the field of writing; and they will exercise an extraordinary influence for good on the lives and destinies of others. The opportunities for such people are magnificent and thrilling. Let us also remember that "unto whomsoever much is given, of him much shall be required."

III. AN OPPORTUNITY AND A NEED

"But they don't want worthwhile people in the writing field!" someone protests. That's neither true nor fair.

Only a few months ago a non-Catholic executive in one of the nation's largest publishing houses asked: "Where are the Catholic writers?" Then he complained that Catholics in general take so little interest in writing for anyone but themselves. At the time his firm was searching almost desperately, with small success, for manuscripts by Catholic authors.

Recently the editors of an influential national magazine tried to find a Catholic to head their feature department; they wanted someone with a sound philosophy. The one qualified Catholic applicant was not over-enthusiastic. After all arrangements had been made for her to take the job, she demurred—the hours didn't suit her. The position went to a Communist who had been three times divorced. The Communist saw a big chance to influence tens of thousands of Americans. The Catholic girl had missed the point. By being too interested in her own convenience, she unintentionally sold many readers of that magazine down the river.

In one major Hollywood studio two hundred manuscripts included only six with "screen possibilities." Those six were none too good. Producers blame it on the fact that most writers today are of mediocre or inferior quality, and this in turn is a heavy blow to Hollywood standards. A recent issue of the *Motion Picture Herald* revealed that the Eastern story departments of the major film companies were able to use only eighty-three out of the twenty-seven thousand published and unpublished manuscripts reviewed in 1946. "All the Eastern story heads agreed 1946 was a good publishing year, but a poor one for literary quality and, consequently, for screen appeal." Film executives have

asked us why more Catholics don't write, particularly since they could exert such a good influence on the motion picture business. One, a non-Catholic, told us that his company would take young Catholic writers possessing the necessary ability and technique, at an attractive salary.

An editor of a motion picture magazine recently remarked: "The educated Catholic actually *has* very much of worth that should be said. But, in my opinion, it is the failure to realize the message of interest and value they have for the modern world that keeps the majority of potential writers away from successful writing."

A few months ago we asked the non-Catholic editor of a leading house which publishes "pulps" of wide distribution and low quality, if he would be interested in better stories. His reply was brief but to the point. "We certainly would. We want stories of better quality. But we find that very few better quality people are interested in writing!"

While opportunties are waiting for Christopher writers everywhere, those who might serve sit on the sidelines and let literature go by default into the hands of those who, wittingly or unwittingly, are undermining Christian civilization. Between twenty and twenty-five of every hundred Americans are Catholic. Yet the proportion of Catholic writers is very small.

Approximately one hundred million American citizens have little or no contact with any church. Most of them are not irreligious or hostile to religion. But they are drifting farther and farther from the basic Christian truths which have made their very freedom possible. On the one hand, very few are taking an interest in them spiritually. On the other, in newspapers, magazines and books, over the radio and in the movies, unending and often insidious attenpts are being made to *de-Christianize* them. Their faith in Jesus Christ and in a personal God is being challenged every day. They scarcely remember the Ten Commandments. The inevitable results of this breakdown are shocking. This is what J. Edgar Hoover meant when he said: "Unless we want to gamble away the future security of our country, we must do something to build up the moral fibre of our youth. We must insist on the children of today—the men and women of tomorrow—having a greater respect for God, for their home and family and for the maintenance of law and order in their com-

munity." We must show a Christlike interest in these hundred million of our fellow Americans by trying to restore the healthy, normal standards which they need.

IV. GET POSITIVE RESULTS

How can we get top quality people into writing? First, we must encourage the young. Early in their schooling we must train them in first class literary techniques. But even more, we must constantly remind them that a Christopher writer can be a great power for good.

Second, we must encourage thousands of adults who are seldom heard from, although they have some literary talent. Some of them may be able to write stories and articles which will delight and help millions.

We hope that each potential writer who reads this will have a real influence in bringing integrity and decency back into literature. And, hoping to be of practical assistance, we respectfully submit a few suggestions. We are not attempting to give a complete statement of all it takes to be a writer. But we think this is a steer in the right direction. We know it *can be done.*

1. *Have a purpose.* If you want to be a writer of substance, you must be inspired by higher ideals than merely to make a living. The writer whose *only* objective is dollars will turn out trite, lifeless material. While money is necessary, you will need a more dynamic motive if you are to survive the long, slow, and often painful process which leads to success. Look at the truly great books. Most of them were written in solitude and travail, and their authors had little thought for the money they might bring.

Far more vitalizing rewards will inflame you with the ardor to keep on, even in the face of difficult obstacles; for you will be serving your fellowmen. Like a doctor whose chief objective is to relieve suffering through the knowledge he has gained, the worthwhile writer is eager either to share with others the ideals which dominate his own life, or to interest or to entertain. As one great editor says, "Writers come from persons who have a story to tell or who are imbued with a desire to cause others to think as they think." If you have purpose, you have strength.

Set your standards high; you will find deep satisfaction in work well done. You will be thrilled to explore and master new techniques, and possibly to start new trends in the craft of writing.

As a Christopher writer you can bring the basic principles of Christ into literature with the same zeal, skill, and perseverance which His enemies use to exclude Him. With your background of faith, you can judge values more truly than those without it, you can interpret human existence more faithfully.

Wouldn't you like to think that the world is better because you have lived, that you are useful, that you have played a part in "renewing the face of the earth?" *A writer who has the lofty desire to serve the common good inevitably rises above that frustration characteristic of those whose only purpose is their own private good.* Writing can become a labor of love, a living prayer, a work that will ennoble and sanctify both you and all who read what you have written. You will be more interested in "giving" than in "getting." You will think less of "taking out" of the world, than of "putting in." Hope will carry you high over the disappointments, the rejections, the heart-wrenching failures which even the finest writers must suffer at first. You will know the deep and lasting joy of creative work; and you will play a real part in bringing to your fellowmen some of the true, the good and the beautiful that the Creator of *all* intended for *all.*

2. *Learn well the fundamentals of writing.* There are certain laws of writing. The fundamental principles may be learned with comparative ease. But each branch of literature has its own special rules. "It takes years," said one of the nation's top writers, "to learn the wisdom, to acquire the experience that a writer must have. As far as the *craft* goes, you never learn it. Each piece of writing presents its own original problem of craftsmanship." It won't automatically make you a great writer, but it will help you to avoid many pitfalls. If you can, attend classes or seminars conducted by professional, working writers. Don't fool yourself saying: "I want to be individual." If so, you will likely remain unpublished. And remember that thinking straight, thinking logically, must precede writing effectively.

We do not claim that a person of substance and integrity can sell to one of the top magazines after completing ten easy lessons. Let's make that clear—not every violinist can be a Heifetz. But there are plenty of places for violinists outside the concert stage. Most of us want to start out as vice-president, when we should be content to begin as the office boy. A person who works hard and follows the simple rules can find a market for his stories or articles.

Many a housewife with a sixth grade education has written stories, articles or "fillers" for the less pretentious magazines. There is room for thousands of more *good* writers. And surely out of those thousands, a few will rise to the top of their profession, as cream rises to the top of milk.

3. *Writing is Work.* Good literature does not consist of twenty-five hundred words dashed off in two hours. It takes time to write well. But to become proficient in *any* art requires long practice.

If you use the self-discipline which most successful writers find indispensable— that is, if you force yourself to write a certain minimum each day—you will make progress. (Incidentally, learn to type well. You'll find it a priceless asset.)

Just as important as writing is reading. Read first class literature, both the time tested classics and the best work of modern authors. Reading attentively, you will absorb the spirit, the sweep and the tone of good writing, and also learn its structure and techniques. Technical excellence ordinarily comes from practice. A leading New York editor stressed the "absolute necessity of considerable reading and writing in order to develop some kind of skill at writing."

Helene Magaret, novelist, biographer and teacher, told us: "It has been my experience as a teacher that literary talent is not rare but common. Every college class contains half a dozen students who might become successful professional writers. We do not need more skill; what we need is more will!" One of the editors of *The Reader's Digest* said: "There are a lot of people in the world who can write but lack the courage to keep at it; there are a lot of people in the world who have the courage but can't write; when you have the two together, the ability to write plus the courage to keep at it, nothing in this world can stop you from succeeding."

4. *Write for everybody.* Most beginners write to please themselves, not others. They key their subject and style to their own point of view and background, rather than to those they hope to reach. Try to key your stories to a mass audience. "In my opinion," a leading editor stated, "the foundation of writers is two-fold: (a) having something to say, and (b) having acquired through much practice the ability of saying what is to be said in a way that can be understood by the readers." This can be done without compromising the content of your piece, for it is pri-

marily a technique. The greatest exponent of the art of appealing to *all* was Christ Himself. He had the common touch. He spoke in words which *all* the people understood. Those who imitate *Him* in style as well as in content are well on the way to success.

A contributor to *The Saturday Evening Post*, not a Catholic himself, says that Catholics would have a head start on everyone if they would write for the world the way they write for one another. Catholics, he said, have an inexhaustible reservoir of popular stories which they keep to themselves. How true that is! And how often we use a terminology and point of view that puzzles or even repels non-Catholics. Many books had been written on Bernadette of Lourdes, but scarcely one had a circulation of more than a few thousand, because all were "slanted" for five or ten per cent of the faithful. Then a Jew, Franz Werfel, saw in Lourdes a tremendous story. He keyed his presentation to *everyone*, not just to a *few*. As a result, *The Song of Bernadette* has moved millions outside the Church. Although Werfel had exceptional talents, you can equal him in one respect at least—in writing for *everybody*.

5. *Deepen your sense of values.* Contemporary literature is often unsubstantial, superficial, artificial, hard-boiled, and cold-blooded. It deals with petty people and petty problems. And it emerges as petty writing. Why? Because too many writers, having neglected to develop their spiritual nature, are destitute of *strong values*. The editorial, "Untragic America," in a recent issue of *Life* magazine, made this comment: "After 12 years of silence, a new drama by our No. 1 playwright, Eugene O'Neill, is an event. But this one, *The Iceman Cometh*, prompts the reflection that no first-rate American tragedy has ever been written, not even by O'Neill . . . Instead of the ennobling effect that tragedy is supposed to give, *The Iceman Cometh* is more like a cosmic bellyache . . . the characters all start out as a bunch of drunken bums and finish the same."

The editorial drives home a remedy: ". . . we must recover our awareness of evil, uncertainty and fear; on the other [hand], we must gain a sense of man's occasional greatness." We must again realize our relationship to God, the part the Divine plays in our lives, our capacity to achieve greatness as well as to sin. Our literary characters and our plots must possess "magnitude."

To achieve magnitude in your stories, you must first deepen

and strengthen your sense of values. A writer must *be* something. A great heart and an understanding mind can be developed through daily reflection or meditation, prayer, intimacy with the New and Old Testaments (from which the greatest writers have drawn much of their inspiration).

Even fiction should communicate an idea, a philosophy. Although the author's purpose is not to teach, but to tell a story, into the story—inevitably—he will put what he believes, what he *is*. He must see reality whole, instead of ignoring great fundamental actualities and concentrating on the superficial and accidental. Among those misleading the world are writers who believe and affirm that life ends with death, that the flesh is to be served blindly, that one's own gratification is the highest law of life.

6. *Strive to integrate the human with the divine.* The Christian writer of fiction can do something which few others are doing consistently today: without being obvious he can show the basic moral values that govern and protect human life. These values do not merely *tell* us how life should be lived—they *show* us what it really is. Like the manufacturer's book of specifications and directions found in the glove compartment of a new car, they are the Creator's rules necessary for a whole and complete existence.

Just as a doctor has to know physiology before he can diagnose and prescribe, so must a writer know the basic laws of human life before he can authentically depict character, the reaction of character to situation (source of dramatic conflict), and the enrichment or impoverishment of character wrought by dramatic conflict.

In a novel the Christian writer must not *tag* anything. He should aim to follow a character or a group of characters through a situation or a series of situations for the purpose of demonstrating *in action* (exterior and interior) the fundamental principles of human living. He must aim *to show through action* how happiness or misery inexorably results from certain modes of action, how particular characters motivate specific kinds of action, which change their lives and the lives of others for better or for worse.

One of the finest examples of this kind of writing is the new radio series, "The Greatest Story Ever Told," presented each

Sunday evening over the ABC network and sponsored by the Goodyear Tire and Rubber Company. One of our most dynamic Christophers, Fulton Oursler, has written these compelling dramas of the life of Our Lord.

Three-dimensional writing, in which the protagonists themselves push the action forward, is characteristic of great novels and stories. We associate this method with Thackeray and Dickens at their best, with Undset, Tolstoi, Dostoievski and others. It is in the best work of Grahame Greene and Richard Sullivan, whose latest book, *The World of Idella May*, puts him in the front ranks of contemporary novelists. Many of Willa Cather's novels are Christian not only in outlook, but in characters, theme and background. Even in such a "non-religious" book as *A Lost Lady* the Christian point of view is evident. Writing in *Life* magazine some time ago, Evelyn Waugh nailed his own colors to the mast: "I believe that you can only leave God out by making your characters pure abstractions . . . So in my future books there will be . . . a preoccupation with style and the attempt to represent man more fully, which, to me, means only one thing, man in his relation to God."

If you agree that writing should be deeply significant, but still doubt whether editors will buy such work, listen to what one of the most eminent editors in the country has told us: "What makes quality in a piece of writing? The thing that makes pieces of writing dry as dust is lack of faith. Whenever a thing with faith, written with talent, is printed the public will buy it. Excellence in writing comes from a re-affirmation of universal truth. The reason there is special hope for the Christian writer is that he has faith, the missing element that other writers have not got."

But, he warned us, this does not mean that you should simply write about religious subjects. "Many writers write about religious themes, but with merely the intellectual approach. They give the impression that perhaps these things do not really mean much to them. That kind of writing does not attract readership. You must write *with* faith, a spirit of faith, not merely *about* faith, and then your writing will be avidly read."

7. *Learn to like people.* The more you move among people, the more inspiration, warmth and compassion will characterize whatever you write. You will be convinced of the Divine in every man, of a lingering nobleness in even the so-called dregs of humanity.

You will know that every man, no matter how mean or hateful, remembers real love and craves it from others.

The writer of depth and feeling is one who has walked with men, talked with them, laughed with them, and sometimes cried with them. If you imitate him, you too will find that every man, woman and child whose path crosses yours will give you a measure of strength and understanding.

If you have a consuming love for *all* men, and not for just a *few*, if you are trying to write for everyone and not for just some, your writing will have warmth, friendliness, and humanity which will appeal to all. Moving among men and liking them, you will learn to carry over into your writing what you have experienced. Each time you will find yourself stretching to the measure of Christ's sympathy and affection for all, you too will glimpse God's image in every person you meet.

8. *Follow through.* During the war the paratroopers had a slogan which sparked them to carry through in their perilous duty. "Quitters never win. Winners never quit!" The writer should cherish that motto!

Expect difficulties. Booth Tarkington wrote for eight years before attaining recognition. For a long time Jack London had to sandwich-in his writing between income-earning hitches at sea. Many a contemporary "big-time" novelist or Hollywood writer began by slaving at half a cent a word for the "pulps." On the other hand, some writers *have* hit big success on the first try. They are the exceptions.

A doctor doesn't attain skill and reputation in a year or two. He must first go through college, medical school, and internship. Avoid extremes of optimism or pessimism. Most beginners make the mistake of either underestimating their own buried talent or of expecting to write a best-seller or a Hollywood smash hit at once.

If you are a beginner, you will do wisely to get a writing job on a small newspaper, a small magazine or with a small radio station. This will give you a well-rounded apprenticeship which cannot be secured in a large establishment where the beginner is often left obscurely in some minor job. Think seriously about newspaper work. "Daily newspaper work," remarked one of the country's most influential editors, "is by far the most important step in the direction of a writing profession. The overwhelming

percentage of writers of all descriptions are persons who learned to use the tools of the profession as newspapermen."

While you're learning, keep submitting material to newspapers, magazines, radio stations, book publishing houses (even to Hollywood, if you have an agent—all the major studios return unsolicited scripts unopened, for fear of lawsuits involving a charge of plagiarism). Don't have an exaggerated fear of competition from the "big names." As a leading editor in the monthly field told us: "It is no longer true that people buy a certain magazine because of the 'big names' on the cover. That day is past."

Perhaps you're not an exceptional writer. Perhaps you'll never be at the top of the list. But if you can write at all, you can be one of those five million American newspaper, book, magazine, radio, and movie rank and file writers who, besides earning fair incomes, influence the thoughts of others.

If you can't take up writing on a full-time basis, write as a "sideline." Many housewives are selling successful articles and books. If you know how to take care of a home and babies, why not share your experience with others through the home and family magazines? No matter what your work, you may be able to turn out something the public is hungry for. This would be your part to bring Christian principles and ideals into the "market place." And it would mean a little extra income too.

There are many ways of "following through." Keep in touch with the current needs of the literary market, and with the likes and "tabus" of editors. Study the contents of your favorite magazines; you can probably write best for them. Profit by rejections: they show the detours to be avoided. But don't take them too seriously. Editor A may reject a manuscript which Editor B snaps up with enthusiasm. And—always, always—keep writing.

THE CHRISTOPHER WRITERS AWARDS

We believe there are thousands of persons of quality and substance who could become successful writers. As an incentive to them, the Christophers will award $30,000 in prizes—first prize $15,000, second $10,000, and third $5,000—for the best book-length manuscripts of not less than 50,000 words, submitted to us before that date. Manuscripts may be novels, biographies, or autobiographies. They must be the original work of the author;

no translations will be accepted. The contest is open to all authors, whether new or established, of all races and religions. However, manuscripts must be in accordance with Christian principles and not against them.

The following have agreed to act as judges: Fr. John S. Kennedy of Hartford, author and critic, literary editor of the *Catholic Transcript* and book reviewer for the *New York Times;* Clare Booth Luce, former Congresswoman, author, playwright, and lecturer; Mary O'Hara of Wyoming, author of *My Friend Flicka, Thunderhead, Green Grass of Wyoming,* etc.; Fulton Oursler of New York, author and novelist, radio director, lecturer, senior editor of *The Reader's Digest;* and Myles Connolly, author of the famed *Mr. Blue Stories.* The decision of the judges will be final. If no manuscripts are considered by them to be worthy of awards, no awards need be made. However, it should be noted that the Christophers are anxious to discover and to reward works of excellence, and we have every hope of making the full awards.

All manuscripts must be typewritten on one side of standard typing paper, and must be sent postpaid and together with sufficient postage for return. Otherwise manuscripts will be returned express collect. While we will take every precaution, we cannot assume responsibility for the preservation or return of manuscripts. Consequently, each contestant should retain a copy. All those interested should write for full contest rules to: The Christophers, Book Awards Project, 121 East 39th Street, New York 16, N. Y.

IF YOU CAN'T WRITE

If you can't be a writer yourself, say some heartfelt prayers that someone who has the talent will devote his time and energies to this vitally important work. Talk to others, especially to young men and women, about the opportunities not only to make a living but to do something creative and inspirational, something to benefit mankind.

Your word of encouragement may be the deciding factor. Edward Wagenknecht, author of *The Man, Charles Dickens* and other books, said that the first person who encouraged him to be a writer was his fourth grade Chicago public school teacher, Miss Mary Dwyer. "When you publish your first book, Eddie, I want you to be sure to send me a copy." His first book! For the

first time in his life, someone had faith that he could be a writer. Twenty years later he wrote that first book, but all the years between, Mary Dwyer's words encouraged him. She lived to read Eddie's first book.

Everywhere people are hungry for better quality writing. There are thousands of people who would make splendid writers—people with a clear understanding of human and spiritual values, people with a natural gift of expression. To them we say, "You are needed. You can help renew the face of the earth. Take your places in the writing field, not merely to follow a pleasurable and profitable career, but to share your ideals with those who need them. If you do this, you will be giving a magnificent response to the challenge, *'Calling Christopher Writers'!*"

JAMES M. KELLER, M.M.

121 East 39th St.,
New York, N. Y.

CARDINAL PETIT DE JULLEVILLE ON THE PRIESTHOOD

There is only one priesthood, that of Christ, in which we are only humble sharers. Consequently there is only one Priest, Christ, whose Spirit we disseminate, whose salvific works we repeat, and whose power of grace we distribute. On the Church's part, the priesthood is a call which comes to confirm our aspirations; a consecration which takes us out of the midst of men in order to place us at their service. It is a grant of divine powers which makes us givers of grace. On our part it is a whole-hearted giving of ourselves to the will of the Saviour and of His Church. Essentially it is a religious and unselfish offering of all our being, an unrestricted offering of our bodies and of our souls, in the spirit of holiness and of sacrifice, in intimate union of thought and of heart with Our Lord Jesus Christ, our crucified Redeemer, for the salvation of the world.

If a man does not make this thought the motive force of his whole life, he can be a good person, he can be a Christian philanthropist, he can even, by God's mercy, be a distributor of graces. Such a man, however, does not conform to the Gospel description of a redeemer.

—His Eminence Pierre Cardinal Petit de Julleville, in the preface to *Le sacerdoce,* by J. Périnelle, O.P. (Paris: Les éditions du Cerf, 1936), pp. 4 f.

PARATROOPER PADRE

[Editor's Note: *This is the last in a series of articles made up of excerpts from letters written by Fr. Francis Sampson, Chaplain with the 101st Airborne Division during World War II.*]

PART VI: LOOKING BACK

Well, it does seem good to be back in the uniform of the Church. I never realized before how comfortable and practical the black suit and the Roman collar really are. Besides, I never could tie a decent four-in-hand. Taking off the Army uniform and putting on the clerical garb seemed almost like a ceremony marking the end of one period of my life and the beginning of another, and I had the feeling quite like the one I experienced in taking the step forward during the reception of the subdiaconate, *salva reverentia.*

Although all the Catholic chaplains I have talked to since returning from overseas are more than anxious to get out of the service, not one regretted having served in the Army, and everyone of them felt that combat experience especially had benefitted him a great deal. Combat truly was a perfect laboratory for a priest's study and work. There human nature was exposed for disection and analysis . . . all the artificialities and superficialities of civilian life were cut away, and there remained nothing but bedrock character, or sometimes, sadly enough, the almost total lack of character. Family position, social status, money, influence—these were mighty helpless assets at the front. But the one factor that did follow the men wherever they went, the one thing that stood by them during the darkest hours, and gave them the help and the courage they needed was the discipline and training they had received at home. Yes, as I leave the Army, that is the one conviction I bring with me stronger than all others, the importance of home training. Of course, I believed it before, but I could never have had it so graphically illustrated in civilian life. Our religion, with its wise emphasis upon inculcating the sense of duty and obligation in children, gives them the moral stability that makes for ordered, happy lives, worthy members of Holy Mother Church and useful citizens of our country.

Several of us priests together were separated from the Army about two weeks ago at Fort Sheridan. About 1200 enlisted men and officers were separated on the same day, which happened to be Sunday. The chapel was packed for Mass. This was to be my last Mass as an Army chaplain, and the last for these men as soldiers. As I faced them for the sermon I couldn't help but feel that I was going to miss my khaki-clad congregations. Soldiers are something of a paradox. Their faults and their sins are apparent; yet their virtues are many. They swagger and boast; yet they seem to have a depth of humility that reveals itself to a chaplain in so many ways. Their language is coarse and crude, and their humor often disgusting; but their confessions are frank and their purpose of amendment sincere. The monotony and routine of Army life seem to make them hard and sometimes even cruel to one another; but their sense of humor, their kindnesses, and their amazing bursts of generosity to each other more than make up for moments of meanness and pettiness. It is difficult to leave a group of men like that, men with whom you have lived for several years more intimately than with brothers. Catholic men have a tendency to glamorize their chaplain away beyond his merits. No amount of Army regulations, circulars, and bulletins could get them to call their priest "chaplain" instead of "Father." You can understand why I began to regret that this was to be my last sermon to soldiers, and I had a hunch that I would miss them more and more as time went on. The thought that I tried to put over to them that day went something like this:

"When a man comes into the Army he stands before a delegated authority and with his right hand raised he swears to respect and obey all legitimate orders of lawful superiors, and to protect and defend his country from all enemies foreign and domestic. Now you are about to be released from the Army and from many of the special obligations that were yours as soldiers. But in a very real sense, army life is nothing new to Catholics. You have been in the army since the day you were baptized—in the army of Jesus Christ. At your baptism and through your godparents you swore to obey all orders of Jesus and His Church, and you vowed to protect and to defend the sanctuary of your immortal soul from all enemies foreign and domestic. As the waters of baptism were poured over your forehead you were clothed in the spotless uniform of sanctifying grace; you were a rookie in God's army—

weak, untrained, incapable of combat yet, it was true. But your parents and the good Sisters in school would teach you, Holy Communion and Confession would strengthen you, and Confirmation would establish you as a fighting soldier of Christ.

"The enemy? Not the axis of Germany, Italy, and Japan, but an enemy far more crafty, far more resourceful. Your enemy and God's is the Axis of the world, the flesh, and the devil . . . the world with all its tinsel and baubles, its false front, its sham and hypocrisy; the flesh with its poisoned delights, its insipid pleasures, its sensuality and insobriety; the devil with his hatred and his greed, envy, avarice, and sloth. That is the enemy that you are duty-bound to fight; that is the enemy that has never got over the crushing defeat it suffered in the first clash of arms with Jesus on the battlefield of Calvary.

"But proper weapons of warfare are necessary in order to win the war against the enemies of your soul. You might as soon expect to stop a Tiger tank with a pea-shooter, or shoot down Japanese Zero planes with sling shots, as to fight the world, the flesh, and the devil without the proper weapons. No matter how well disposed you may be, or how strong a will you may have, or how determined you are; it makes no difference how favorable your home life and environment are or what material advantages you may have; unless you use the weapons our Blessed Lord has given to you, and use them according to his instructions, you are doomed to inevitable defeat. Jesus has given you these weapons you need, and as your Commander He guarantees that if you use them properly and as instructed you will win out. These weapons are prayer (daily prayer and frequent ejaculations), the Rosary, the Stations of the Cross, and, most effective of all, frequent Confession and Communion. These are your machine guns, your tanks, your heavy artillery, and your dive-bombers, and they have proved their effectiveness in every battle of life as all the saints in Heaven and devout Catholics on earth will testify.

"Combat was a spiritual rest period for all of us. When you were lying in a muddy fox-hole, miserable and scared, prayer came easy, didn't it? When you were on an outpost at night, and every rustle of the wind in the bushes conjured up in your imagination an enemy only a few feet away, you weren't planning a drunken brawl for the next week-end. When 88's zeroed in on your sector, and tree-bursts were throwing shrapnel in every

direction, you had no difficulty in banishing impure thoughts and desires. The peace and quiet of home and the real values in life were what you longed for, weren't they? You got a lot of comfort out of your Rosary when you had a chance to say part of a decade at the front, didn't you? I believe you made a number of promises to God then, didn't you? Have you forgotten those promises? God hasn't. Are you as sincere about them now as when you made them? God is. Yes, combat was a spiritual rest period; you felt close to God, and it was a mighty comforting feeling.

"But now you are going back home, and, though this may sound strange to you, you are going to be in a real battle. The opportunity and the temptation to break every promise to God that you ever made is going to be thrust at you from every side. Your family will be overjoyed to have you home, and the old gang will welcome you back, and your pastor will be delighted to see you; don't fail to call upon him. But still, no matter how small your home town may be or how large, the world, the flesh, and the devil will be there, urging you to compromise, to shirk your duties as a soldier of Christ, to shed the uniform of sanctifying grace, to go over to the enemy. This is not a mere figure of speech. You must know by now that the real battles of life have always been fought, not on French soil, nor German, nor Italian; not in Europe, Asia, or Africa; but in the souls of men like yourself.

"There is one saboteur of your soul more dangerous than all others. It is discouragement. Discouragement can infiltrate and undermine God's grace, if you let it. Discouragement alone can defeat a Catholic. You have before you the glorious example of Jesus Christ, and you have behind you, perhaps, a lifetime of miserable failures. Urging you onward and upward are the teachings of the Church and the examples of the saints; holding you back and dragging you downward are the consciousness of your own weakness and the sins of the past. Yesterday's resolutions gave promise of real progress; today's failures teach you that you are still a pretty weak human being. With Saint Paul you feel like crying out, 'The good that I would I do not, and the evil that I would not, that I do. Unhappy man that I am, who shall deliver me from the body of this death?' And then Saint Paul's answer to his own question comes ringing down through the

ages, as true now as it was then and always will be, true for you and for me and for every man, woman, and child on the face of the globe, 'Who shall deliver me from the body of this death? The grace of God, which is in Christ Jesus, our Lord!' And you get this grace, men, principally through the Holy Sacrifice of the Mass, and through the Sacraments of Penance and Holy Eucharist. Stay close to these and you will always be a strong and true soldier of Christ, worthy to share in His glory on the Day of Victory!"

Just before leaving Fort Sheridan as a civilian again, I received a letter from Chaplain Engle. You remember, the Protestant chaplain in our Regiment, a good fellow and very sincere. The Regiment is at Berchtesgaden, Hitler's old hangout. Chaplain Engle writes that Colonel Ewell was seriously wounded in the foot, but that they might be able to avoid an amputation. He had walked into the open to get a better view of a couple of German tanks about 600 yards away. One of the tanks let go at him, and when he was asked why he hadn't stayed under cover he replied, "Why, I've read those lousy Krauts' artillery field manuals, and they say that an artillery piece is never to fire at individual enemy personnel, but only when several of the enemy are together." It seems that the Germans weren't playing according to the book. Chaplain Engle, commenting upon my affinity for water and the fact that on almost every jump I landed in a river, a canal, or a lake, closed with this observation, "I've always felt that the frequency of your immersions was a Providential sign that you should have been a Baptist."

After separation I drove to Chicago to get a black suit. I was unable to find one in the ten or twelve clothing stores that I went into; one of the salesmen said that during the war they had been forbidden to sell them, because the OPA found that they were being retailored into tuxedos. I got my old black suits out of the mothballs in Neola and went to Des Moines to report to the Bishop for assignment. I shall never forget Bishop Bergan's welcome when I returned from overseas. It was the most genuine and sincerely warm reception that I have ever received outside my own home. He is one of those rare individuals who combine the dignity and authority of a responsible position with a kind, witty, and humble personality. Msgr. Lyons, rector of the Cathedral, invited me to stay there at the rectory until the Bishop

decided what my assignment was to be. I spent a very restful and enjoyable four days. You recall that in the letter I wrote you on my way back to the States I said that all I could think of was the peaceful and happy life of a parish assistant in some little Iowa town, busy with the school children, CYO, and parish duties. Well, that is precisely the assignment that I received. Westphalia is scarcely discernable on a state map, but it is a well known little town. In the December issue of *Fortune* magazine there is a very interesting article about Westphalia and about Fr. Duren (the same name as the hospital chaplain in Normandy, if you recall). Fr. Duren has established the community on a co-operative basis, and there are five points to the program: Religion, Education, Recreation, Commerce, and Credit. The fundamental principle by which these things are co-ordinated was not original with Fr. Duren, and he is the first to give the credit to the real Author of the Westphalia idea; our Blessed Lord: "Build the Kingdom of God great . . . and all these things shall be added unto you." It sounds very idealistic and impractical, doesn't it? But Fr. Duren has made it work. The village and the surrounding country are solidly Catholic, and the Church is the center of everyone's life. For example, on Sunday the entire congregation sings the Gregorian Mass, and almost everyone receives Holy Communion weekly. On All Souls day everyone attended the three Masses and the procession to the cemetery. Education is the second point of the program, and Westphalia has a fine school and a splendid group of Franciscan sisters as teachers. They are the happiest and jolliest group of sisters that I have ever seen; perhaps that is why they do such a superior job of teaching. There are adult study groups too, and these are surprisingly well attended. I am the monitor of one of these groups and find the work fascinating. Recreation is one of the main points of the program, and there is scarcely an evening that does not have something going on in the school auditorium and gymnasium: basketball games, dramatics, Four H Club demonstrations, dances, etc. Fr. Duren has built up a splendid school band too. It is really amusing to see some of the little children blowing on a horn for all they are worth, trying to beat time with a foot that doesn't reach the floor, concentrated on the music sheet and trying to keep up. The total effect, though, is very good. Father has established a club house for the men, too. There they can

meet their neighbors, talk over the day's events, or play a game of pool or cards. The Co-operative store is the big contribution under Commerce. Last year it did a $125,000 business, underselling by a good deal the prices charged in the nearby towns for the same items. It saves the farmers and townspeople the ten-mile trip to the nearest town, saves them money on the goods they buy, and returns a dividend to them each year for their investment in the Co-operative. The Co-operative Credit and Loan Association formed by Fr. Duren enables the people to borrow at small interest, and to repay at their convenience. The people themselves have invested about $140,000 in this, and of course draw interest on it. Westphalia is one little country town that is not losing its young men, who return from the service, to the cities. The people are co-operative and helpful to one another. They support the Church generously and intelligently. For example, each farmer gives to the Church one acre of corn for every fifty acres he has. They haul the corn in to the cribs behind the school, get together and shell it, sell it, and turn the check over to Fr. Duren. As you may have gathered, Fr. Duren is quite a fellow, big as a house, and as congenial a priest as I have ever known, with unlimited enthusiasm for the Westphalia Plan. Yes, Westphalia is some place. There is a sign by the road, as you enter the village, reading: "Where the world is at its best . . . Westphalia." I believe it.

In your last letter you asked whether I was still bothered by the memory of combat experiences. No, not particularly. I am kept busy enough not to let it bother me much. A good deal of it, though, I don't want to forget. In the last two weeks I have received a couple of dozen letters from 501st men; the Regiment is going to have an annual reunion and I am eagerly looking forward to it. I haven't heard whether Colonel Kinnard came through the Bastogne engagement without injury or not. He and Colonel Ewell will always stand out in my mind as perfect officers and gentlemen. They were class mates at West Point. Everywhere you hear severe criticism of West Point officers, and the general impression is that they didn't carry their weight, and were shown up badly by other officers. Of course, I didn't know very many West Point officers, but those I did know, by and large, were very superior men. Major General Taylor, our Division Commander, General McAuliffe (of "Nuts" fame), Colonels Kinnard, Ewell,

Farrell, Majors Roberts and Saunders, all West Point men, were a splendid group of officers and most co-operative with the chaplain's work.

By the way, I am to give a Radio talk—sort of a memorial address—on May first. It is to be sponsored by the American Legion. I should like very much to have you read it, and let me have your honest reaction. I am anxious that it should really carry the thought about which I feel very strongly. It is entitled "One Year After,"—and reads in part as follows.

"The hard and difficult thing about war for those at the front were the long days that went by when none of us could raise his eyes beyond the next foxhole or above the next rise of muddy ground. Friends died and were taken away, and we were all too busy with the work at hand to think about them very long. A little later, during a lull in battle, we were able to assemble in formation at a military cemetery for services. The services were very sincere but short, for our duties called us back to the front almost immediately. Today, however, we can pause for a little while and think.

"Like every GI there are many things about war that I am anxious to forget. I am anxious to forget the necessary sordidness and cruelties of battle. I want to forget the mud and the muck and the mire, the painful days and the endless nights. I want to forget the sickening sensation of fear. But like every GI too, there are many things that I want to remember. I want to remember the innate sense of humor of the American boy, that reservoir of good-nature that seems to be a by-product of his native courage and optimism . . . his incredible ability to joke and laugh under the most severe trials. . . .

"But there is something else that I want to remember. I want to remember such boys as Nathan Miller, a Jewish boy, who was literally cut in two by machine-gun fire when he walked within twenty-five yards of a German tank and knocked it out with his bazooka. I want to remember boys like Philip Levitt, a Protestant boy, who died in my arms saying the Lord's prayer. I want to remember boys like Timothy O'Houlihan, my assistant, who stopped a sniper's bullet when he was in the act of bandaging a wounded boy's leg. I want to remember literally hundreds of boys whom it was my very great privilege to be near in their last hour. I want to remember, too, some 288,000 little white

crosses that now dot foreign fields—each one representing a priceless treasure of our country. Those simple little crosses have nothing on them but a name, a serial number, the date of death, and a dog-tag nailed there that jingles in a rather melancholy manner at night when the wind blows. We must never think of war casualties in terms of statistics; every one of us must remember that each cross and each star of David represents not only the supreme sacrifice of a fine young man, but it must also remind us of the tears of a mother and father and the empty place in a home that can never be filled, though his memory is perpetually cherished in the photograph on the family piano and the Purple Heart beside the photograph. The feeling I am sure you share with me is one of inadequacy. How, we ask ourselves, can the laying of wreaths, the parades, the heads bowed in reverence, indicate either their sacrifice or our sentiments?

"Let us for a moment, in our mind's eye, draw aside the veil that separates us from these boys who gave their lives for our country. See them standing before us, row after row of them. There's the boy that used to deliver your paper, remember? And there is Tom Jones, who made such a name for himself in high school athletics. And there is Marvin Peters who did so well supporting his mother after his father died. And there—well, they all look familiar: happy, energetic American boys full of the vigor of youth. What now do they expect of us? What can we do for them now that they are dead? Do they ask for praise? . . . grandeur? . . . eloquence? I think not. Do they ask to have their deeds eulogized? No, I think they would resent any attempt on our part to place halos about their heads. But if they could look down upon our country today and see us working together for the ideals upon which our country was founded; if they could see us co-operating with one another in the spirit of understanding and Christian charity; if they could see us of every station in life, all working together, and ready and eager, each one of us, to make any personal sacrifice necessary; if those boys looking down could see that, then figuratively speaking, they could polish up their boots, and shine up their brass, and with shoulders back each one could strut down the golden streets of Paradise (as we have often seen them strut down our streets) and he could nudge an old-timer up there, and, pointing down at us, say with pardonable pride:

'That's my country; those are my people, and what I died for was worth dying for.'

"There is a dangerous tendency in all of us to accept the great principles embodied in our Constitution as inalienable rights about which we need do nothing. That right to life, for example, if it be inalienable, belongs to every person in the world, be he Chinese, Hungarian, Italian, Greek, Dutch, or African. But millions of lives in these countries are being threatened by starvation. If we really believe in the right to life, you and I must approve our country's sharing its food resources; we must do more. There is a personal obligation. I must tighten my belt and you must tighten yours. We believe in the principle of liberty; then we are obligated to demand that right for peoples of other lands, even though our own wartime Allies may seem to refuse them that right. If we fail in this our boys have fought in vain, for it was in defense of that right that this country went to war. The pursuit of happiness is our natural right and we almost take it for granted. But this right is being attacked in the United States of America, the land of the free, as well as in foreign countries. Strangely enough, certain groups, such as the Ku Klux Klan, dare to rear their ugly serpentine head again and to sink their deadly fangs of racial discrimination and religious bigotry into the war-weary public.

"Our obligations and our debt of gratitude to the dead of World War I and of World War II cannot be paid simply by accepting in theory the ideals for which they died, and then continuing to live blindly selfish lives. The men in the service didn't perhaps, philosophize deeply about the cause of the war, but they did know that they were fighting for a way of life that they loved. The sceptic and the scoffer may rant and rave about false cause of this last war, about money-mad war-mongers, about British Imperialism, and about any number of other things. I have no original answer to that. I can but point out our plain duty by appealing to one of the gentlest and kindest men who ever lived. Somehow, his words, after more than eighty years, seem singularly appropriate here today:

> It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before

us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people shall not perish from the earth.

"Indeed it is proper that we be dedicated again, and that every aspect of American life be dedicated to the great task that lies before us; that labor and capital give and receive mutual respect for each other's rights, the welfare of the nation standing before either; that radio and the press, entering as they do into the very sanctuary of the American home, be a force for wholesome intelligent living rather than stoop to satisfy the morbidly curious; that the motion picture industry recognize its tremendous influence upon the youth of our country, and that it seek to elevate rather than to degrade; that all of us recognize that there is a greater God than the dollar; that it is more important to make people better than to make cars better; and that we must expect that America bless God, before we can expect that God bless America. These are our duties and our mandate from above.

"Yes, our departed comrades-in-arms, you who died that we might live, and that the world might have a new birth of freedom; yes, Tom and Jack and Larry and Pete and Frank and Henry and Joe, Fred and Bill and Clyde and Mike and Dick and Steve, and every last one of you who fought and bled and died: we do solemnly pledge by all that is sacred to your memory, 'that you shall not have died in vain.'"

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THEOLOGY AND THE APOSTOLATE

St. Gregory the Great sees in priests who are well versed in sacred theology a most efficacious means of carrying on the apostolate of the Church to those outside her ranks. This point cannot be emphasized too strongly, particularly in modern times when the ever-increasing number of educated persons creates new problems of intellectual approach for the priest who desires to manifest the treasures of divine revelation to non-Catholics.

—Fr. Edward L. Heston, C.S.C., in *The Priest of the Fathers* (Milwaukee: The Bruce Publishing Company, 1945), p. 112.

THE BISHOP AND THE DIOCESAN PRIESTHOOD

The status of a diocesan priest in the Catholic Church is that of a member of a sacerdotal brotherhood, gathered around and subject to the ruler and father of a local Church. As a corporate unit this brotherhood, the *presbyterium*, functions only to aid the visible head of the local Church in the performance of his divinely constituted duties. Normally, and according to the constitution of Christ's kingdom on earth, the visible head and father of the local Church is the diocesan bishop. Hence the function of the *presbyterium* as a fraternity and the function of the individual diocesan priest as a member of the *presbyterium* must be described in terms of the work which God has assigned to the diocesan bishop in the Catholic Church.

The work of a bishop who is a head of a diocese is, in the last analysis, the accomplishment of the purpose of the local Church itself. God has not charged him with a mere part, even with the principal part, of the task which the local Church is intended to perform. On the contrary God has made the bishop responsible for all of the functions which the individual local Church, the house or family of God over which the bishop rules as head and father, is meant to fulfil. As a result, the *presbyterium*, the brotherhood of diocesan priests over which the diocesan bishop presides, is a corporate reality brought into being to assist the bishop in his essential work of achieving the integral purpose for which God instituted the local Church as a unit of His kingdom on earth.

Now the local Church differs from every other religious family within God's city in this world in that its purpose is precisely that of the universal Church itself. The other individual religious brotherhoods in the Church have been brought into being at some point in the Church's history for the attainment and the conservation of some particular good which the Church desires for the attainment of its essential end. Thus the individual religious order or congregation exists to further some particular project or purpose of Christ's society. The local Church, the Catholic diocese, on the other hand, is itself the divinely instituted unit of the universal Christian society. It is the Catholic Church in the locality of the diocese. It exists to attain, not some

individual aspect or part of the Catholic Church's essential purpose, but that purpose as a whole, within and through the diocesan community. It is for this reason that the local Church is said to be the Church universal in miniature.

The difference between the immediate purpose of the diocese (and hence the immediate purpose of the bishop with his *presbyterium*) and the immediate purpose of the individual religious order or congregation is an extremely important factor in determining the distinction between the spirituality of the diocesan priesthood and the spiritualities of the various sacerdotal religious communities. Each one of the great religious orders and congregations can be said to have its own proper and characteristic spirituality. Thus the Benedictine spirituality is something distinct from that of the followers of St. Ignatius Loyola, or St. Francis, or St. Dominic, or St. Alphonsus Liguori. This is true, in the last analysis, because each one of these saintly Founders worked for the attainment of a distinct immediate purpose, for the accomplishment of one definite kind of benefit for the Church.

The good of the Church as a whole demanded, or at least made it expedient, that the individual ends of each one of the religious communities should be pursued. In each case, however, the corporate prosecution of such a particular good purpose within the Church necessitated the formation of a definite religious society distinct from the diocese and from the diocesan *presbyterium*. The diocese or the local Church as such has no right to limit its efforts or to concentrate them upon the achievement of any one particular objective within the ambit of the Church's purpose. By the very fact that it is what it is, it must labor for the attainment of the Church's objective as a whole. Because the local Church is the relatively autonomous and complete society of Christ's faithful in one city or district, because it is the company of Our Lord's disciples gathered around a spiritual father whose office is of the essence of the kingdom of Christ on earth, the work of the bishop and of his *presbyterium* must be directed immediately towards the full and complete purpose of the Church.

THE PURPOSE OF THE CHURCH

Our Lord and Saviour Jesus Christ instituted His visible Church and preserves it as an indefectible society for the glory

of God, for the perpetuation of His own redemptive work, and for the sanctification and salvation of men through the practice of the Christian religion. God is glorified when He is known clearly and rightly praised by His creatures. According to the actual decrees of divine providence, the only ultimate and completely perfective knowledge of God available to mankind is that of the beatific vision. Only if a man finally attains to that knowledge will he have reached the good to which God Himself has ordered the human family. Only in and through this beatific vision does man find his eternal and absolute happiness and thus ultimately glorify God.

It was to bring man to the perfection of the beatific vision that Our Lord performed His redemptive work. He suffered and died in order that men might gain victory over the forces tending to hold them apart from God and might possess God in the glory of the beatific vision forever. The life of sanctity in this world is that of habitual grace, the actual beginning of that supernatural life to which the beatific vision belongs. Thus the sanctification and salvation of men through the practice of the Christian religion is not to be considered as an end in any way distinct from God's glory or from the continuation of Our Lord's redemptive activity. It is the process in which and through which God is glorified and Christ's work is continued. It is the one essential purpose and function of the visible Catholic Church.

The Catholic Church has another purpose, secondary and subsidiary and, to a certain extent, incidental. Because it is the only authorized and infallible bearer of the divine message, it accomplishes the results which the message itself brings about. We know from the teaching of the Vatican Council's constitution *Dei Filius* that the divine public revelation entrusted to and preached by the Church is absolutely necessary for mankind because of the fact that God has raised man to a supernatural destiny, and also that it is truly, though not absolutely, requisite in order that "those truths about God which are not of themselves beyond the competence of human reason may, in the present condition of the human race, be known by all, readily, with firm certitude, and with no admixture of error."[1]

[1] The Vatican Council, const. *Dei Filius*. Cf. Denzinger-Bannwart, *Enchiridion symbolorum*, n. 1786.

Because there is and there can be no such things as a realistic individual and social ethic apart from a correct natural knowledge about God, and because democratic nations can never hope to achieve even a decent government unless their electorates possess effective and true ethical standards, the divine message and the Church which teaches this message inerrantly are both necessary for the preservation of civilization and world order today. Since this natural and social good is produced by the Church by the will of its divine Founder, it may be and should be counted as a purpose of God's kingdom on earth. Nevertheless the Church is depicted in an entirely false light when this secondary purpose is presented as the only end or as the most important end of Christ's society.

Actually this secondary purpose of the Church is accomplished only in and through the essential labors of God's kingdom on earth, through the fulfilment of its efforts for the sanctification and salvation of man. The Church has no independent secondary message enshrining only the teachings of metaphysic and ethics. It teaches the one body of doctrine it is divinely commissioned to impart, the divinely revealed message which Jesus Christ Our Lord preached to the world from within His Church from the beginning. As a doctrinal unit the Christian revelation is intrinsically supernatural. Yet it embodies certain truths of the natural order, and these are the principles which an objectively true philosophy and a righteous governmental theory must recognize. These natural truths are necessary and, in order to have these natural truths readily, certainly, and accurately available to all men in the present condition of the human race, the intrinsically supernatural Christian revelation and the Church which alone is authorized to teach this revelation and divinely empowered to teach it infallibly are also requisite.

THE WORK OF THE BISHOP AND OF HIS DIOCESE

Since the primary and essential work and purpose of the Catholic Church is to bring about men's sanctification and salvation through the practice of the Christian religion, and since the local Church, as a social unit, is charged with the task of achieving that purpose by the employment of all the means that Christ places at the disposal of His kingdom on earth, there can be no section of the Church's salvific activity in any way foreign

to the diocesan bishop's responsibility and competence. Our Lord has commissioned His Church to attain its objective through the profession and the expression of a common faith, through the process of a common hope and prayer, and through the exercise of divine charity. To implement and to make possible this practice of the Christian religion, God gave to His Church the power to teach His message, the power to administer His sacraments, and the power to command Christ's disciples in the name of Christ. The residential bishop, as the head and father of the local Church, is charged by God with the duty of working for the fulfilment of every portion of the Christian life and is commissioned to exercise the triple power of sanctifying, teaching, and ruling the faithful.

No one phase or aspect of the Christian life, no one section of the work of the Church can be chosen by the diocesan bishop to the exclusion of any other. Because it has no other basic purpose than to assist the diocesan bishop in his paternal conduct of the local Church, the *presbyterium*, the brotherhood of the diocesan priests within a local Church, is also obliged to work in that same local Church, for every type of good which Christ expects from the Catholic Church as a whole. Thus we see that the universality of its mission is one of the principal factors that sets the *presbyterium* apart from any other sacerdotal brotherhood within the Church on earth.

The individual religious community is founded to procure the sanctification and the perfection of its own members through the performance of one individual type of activity or of one group of activities which lie within the competence and the field of responsibility of the Catholic Church. Thus one religious order may be founded and may endure chiefly for the sake of the Church's liturgical prayer. Another may exist in order to preach Christ's message accurately and effectively. Still others are directed to the accomplishment of definite spiritual and corporal works of mercy, or for the exercise of that perfection of prayer which we know as infused contemplation, or for the Catholic missions.

All of these ends, however, and all of the purposes for which both individual men and religious communities labor within the Church of God lie within the field of the diocesan bishop's competence and responsibility. His mission is as doctrinal as that of

any religious congregation which exists to preach and to teach God's word. With an obligation that is laid upon him by the divine constitution of the Church itself, he is bound to perform the works of mercy and to perform and oversee missionary activity. His *presbyterium* is, by its very nature, charged with responsibility over this same all-extensive field of Christian work.

It is quite manifest that individual members of the *presbyterium* are and must be placed by the bishop in charge of individual portions of the Church's work. The diocesan priest assigned as a hospital chaplain is obviously meant to do a sort of work different from that performed by fellow members of his *presbyterium* who are curates or teachers. Nevertheless, all of these men live as members of a sacerdotal brotherhood which, as a social unit, is devoted to the entirety of the Church's work. They are subject to an immediate superior who is placed over all the Christian activity of a local Church. Although the immediate function of the individual diocesan priest may be, and to a certain extent must be, specialized, the work of the diocesan bishop and of his *presbyterium* is not.

This salient and central characteristic of the diocesan priesthood should be stressed in the theological training of a man preparing himself to receive a call from a bishop to enter his *presbyterium*. Insistence on this point must be a basic element in the spirituality of the diocesan priesthood itself. It is perfectly true, of course, that the priestly sacrament of Holy Orders gives exactly the same sacramental character, and hence exactly the same supernatural competence, to every man who receives it validly. At the same time, however, it is one thing to exercise that priestly power as a member of a diocesan bishop's *presbyterium*, as a member of a sacerdotal fraternity charged with the entire spiritual welfare of a local Church, and it is quite another thing to exercise this same power as a member of a religious family charged, as a unit, with the responsibility of working for some individual good within the Church of Jesus Christ. The diocesan priest and the candidate for the diocesan priesthood need definite and specific instruction about the orientation of their own sacerdotal brotherhood just as truly as religious need to be taught about the immediate purposes of their own individual communities.

THE ADMONITION TO CANDIDATES FOR THE PRIESTHOOD IN THE PONTIFICALE ROMANUM

The essential purpose of the *presbyterium* as the instrument of the diocesan bishop who is its father and ruler is brought out with magnificent clarity in the admonition to the ordinandi placed on the lips of the ordaining bishop in the Roman Pontifical. "Sacerdotem etenim oportet offerre, benedicere, praesse, praedicare, et baptizare." Dom Pierre de Puniet tells us that this formula is found in tenth century *Ordines Romani* and that it refers historically to "priests in charge of parishes, whether urban or rural, such as were in existence everywhere at the time this formula was drawn up."[2] Dom de Puniet, however, makes another assertion which, seen in its proper light, manifests the relation of the *presbyterium* and of its individual members to their own bishop.

> In earlier days, and especially at Rome, the statement [the formula about the duties and the prerogatives of the priest] would not have been made in this absolute and categorical form. At the beginning all the powers of the priesthood were subordinated to those of the episcopate, from which they were derived. In his cathedral church, surrounded by his *presbyterium,* or council of priests, the bishop not only presided but possessed and exercised in his own person all the powers of the priesthood. He was not only the head of the priestly college, but he also administered all the sacraments, even baptism. Even the preaching of the gospel was a privilege jealously reserved to himself by the bishop.[3]

It would be a grievous theological mistake to consider Dom de Puniet's description of the bishop in his cathedral as representing merely a form which has become historically outmoded. Actually the bishop, now as always during the Church's lifetime, really presides over his own diocese, and really possesses and exercises in his own person all the powers of the priesthood. The fact that the members of the *presbyterium* and all others who have received priestly orders are empowered to offer the sacrifice of the Mass in no wise detracts from the plenitude of the bishop's sacerdotal power. The bishop is now as always the chief priest of the diocese. When the local Church as a whole is gathered together for the eucharistic sacrifice, the bishop celebrates the Mass

[2] *The Roman Pontifical. A History and Commentary* (London: Longmans, Green and Co., 1932), pp. 222 f.

[3] *Ibid.*, p. 223.

or appoints another to act in his place. The bishop presides over his people and over his *presbyterium*. When the members of that priestly company celebrate Mass in his diocese and for his flock, they act as his agents and representatives. They sacrifice with his authorization and in his Church.

The fact that, in the early years of the Church, the bishop ordinarily offered the holy sacrifice himself for his entire flock has led two most distinguished and learned contemporary Anglican writers into very serious error. Both Dr. Trevor Gervase Jalland[4] and Dom Gregory Dix[5] teach that originally the presbyter had no liturgical function at all and that only with the passage of time and with the growth of the individual local Church was he permitted to offer the eucharistic sacrifice. Thus, according to their theory, the priest's power to say Mass would be something granted by Church authority during patristic times. The bishop would have used his *presbyterium* as his instrument by giving its members powers which they did not possess by divine apostolic authority.

This theory misstates the relation of the *presbyterium* to the bishop and misrepresents the nature of the Christian priesthood. The truth of the matter is that several books of the New Testament show the various local Churches to have been provided each with its own *presbyterium* during the time of the great Apostle's ministry.[6] The men who formed these priestly brotherhoods are called sometimes ἐπίσκοποι and sometimes πρεσβύτεροι.[7] They had priestly, but not episcopal, powers.

[4] Cf. *The Church and the Papacy* (London: Society for Promoting Christian Knowledge, 1944), pp. 143, 182.

[5] Cf. *The Shape of the Liturgy* (Westminster, England: Dacre Press, 1945), pp. 33 ff.

[6] Cf. *Acts* 14:23 where the institution of presbyters in Lystra, Iconium, and Antioch of Pisidia is recounted. *I Tim.* 5:17 and *Tit.* 1:5 mention the presbyteral office and give St. Paul's directions to his auxiliaries about the type of man who should be chosen for this position. *Acts* 20:17 speaks of the presbyters of Ephesus. Those of the mother Church of Jersualem are mentioned in *Acts* 11:30; 15:2, 4, 5, 22, 23; 21:18.

[7] The fact that the same men were called πρεσβύτεροι and ἐπίσκοποι is brought out clearly in St. Luke's account of St. Paul's farewell to the *presbyterium* of Ephesus in *Acts* 20:17-36. In v. 17 St. Luke tells us that St. Paul summoned the πρεσβυτέρους of the Church. In v. 28 St. Paul is represented as telling these men that God has made them ἐπισκόπους to watch over His Church. See also *Tit.* 1:5-7; *I Tim.* 3:2; 5:17, *I Pet.* 5:1-2.

St. Paul himself kept episcopal control over these Churches during the time of their infancy. As occasion demanded, he sent the individual Churches certain of his disciples as delegates. These delegates, men like Timothy, Titus, Tychicus, and Artemas, possessed true episcopal power.[8] They were competent to ordain new members for the *presbyterium*. The members of the priestly brotherhoods within the local Churches did not have this power.

It would be stupid to suppose that the eucharistic sacrifice was offered in the local Churches only when St. Paul or one of his auxiliaries was present in the city. The presidency with which the *presbyterium* was charged was something to be exercised principally in the eucharistic gatherings themselves. Thus in the earliest days of the Catholic Church Mass was celebrated by men who did not have the episcopal character. The liturgical or eucharistic function of the *presbyterium* is in no sense a mere concession of ecclesiastical law. It is inherent in the very constitution of the Church.

Thus we see that the work, the essential function of the Church, for which the bishop uses the *presbyterium* as his instrument, is a task requiring the activity of a priestly brotherhood divinely commissioned to offer the sacrifice of the New Law. The fraternity over which the bishop presides and which he employs to aid him in the direction of his Church is one whose primary and essential function is the offering of the Mass. The Mass is preeminently the act of the Mystical Body. The Church of Christ is, in the last analysis, the group of the disciples whom God has called to honor Him and to carry on the redemptive work of His Son through this sacrifice.

In order to be of service to the bishop in his *presbyterium* the priest must also have the power "to bless, to preside, to preach, and to baptize." The power to bless involves a competence to take the lead in the Church's liturgical prayer and the capacity to administer Extreme Unction. The power to preside carries with it the right to exact obedience from the faithful. Preaching

[8] Both Timothy and Titus were charged with the task of ordaining presbyters and deacons and both were ordered to complete the organizations of the Churches to which they were accredited. Cf. *I Tim.* 3:1-13; 5:17-22; *Tit.* 1:5-9. Tychicus was sent to replace Timothy at Ephesus (*II Tim.* 4:12). Artemas took the place of Titus (*Tit.* 3:12).

is the explanation of the divine teaching confided to the Church of Christ. The power to baptize is that of acting as the ordinary minister of solemn Baptism, and it implies the basic competence to forgive sins in the sacrament of Penance.

All of these powers belong primarily to the bishop in his Church. The priest exercises them by the bishop's authorization. We can understand the nature and the purpose of the brotherhood of the diocesan priests in the local Church only when we realize that this company exists only for the sake of aiding its bishop in his administration and direction of his people through the exercise of all these functions.

The practical corollary to this theological truth about the position of the *presbyterium* with reference to the diocesan bishop is a matter of vital and central importance in the life of every individual secular priest and seminarian. Because, according to the divinely established constitution of the Catholic Church, the *presbyterium* does its sacerdotal and salvific work for Christ only in so far as it is intimately united in charity with the visible head of the local Christian community to aid him in the task God has given him, each diocesan brotherhood of secular priests and each individual member of such a brotherhood must realize that failure to cherish a spirit of loyal, whole-hearted, and charitable obedience and reverence for the bishop necessarily involves an absolute ruin of the spiritual life in the diocesan priesthood. In other words there can be no charity for God and loyalty to Christ in the soul of that secular priest who refuses to maintain and to foster in his own soul with all sincerity the reverence and obedience he promised the head and the father of his own *presbyterium* in the sacerdotal ordination by which he was admitted to this brotherhood. The glorious purpose of the Catholic Church, the end to which the labors of the bishop and his *presbyterium* are directly consecrated, demands of the individual diocesan priest the obedient and charitable expenditure of all his energy and of all his talents towards the most perfect accomplishment possible to him of the individual work to which the ruler of his own priestly company has assigned him. The sanctity of the diocesan priesthood requires this perfection of union with the bishop.

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Answers to Questions

PAULINE PRIVILEGE

Question: Since a convert may not exercise the Pauline Privilege if he has, after baptism, given the unconverted former spouse cause to depart, and since adultery committed after baptism is a just cause for such departure; how is the priest handling the case to find out whether the baptized party has committed adultery?

Answer: Gasparri (*De Matrimonio*, n. 1152) says that if the unconverted party gives negative answer to the first and second questions put to him according to Can. 1121, it is necessary to consider why he wants to depart. If he has a just cause for departure the convert has no right to enter a new marriage and if he should enter such a marriage it would be illicit and invalid. The just cause, he continues, is to be determined according to the rules of justice and right reason.

One of the just causes which he discusses is precisely adultery committed by the convert after baptism. He notes, however, that even such adultery would not deprive the convert of the right to contract a new marriage, using the Pauline Privilege, if the unconverted spouse has committed the same sin, or has condoned the adultery of the convert, or has been the cause thereof.

It would seem, then, that if the priest handling the Pauline Privilege case is worried about the possibility that the convert may have been guilty of adultery after baptism the ordinary way to find out would be to ask why the unconverted party refuses to cohabit with the convert. If it is because of the adultery of the convert the fact will appear from his answer. If it is for some other reason, then it will be clear that adultery is not the cause for departure which would deprive the convert of the right to use the Pauline Privilege.

It may also appear from the record that the unconverted party is himself guilty of adultery, e.g. by having attempted a marriage after civil divorce from the party now converted to the Church. The record may also show that the unconverted party does not blame the convert for an adultery actually committed, but has departed for some other reason, e.g. general incompatibility of temperaments, or because the one who departed simply got tired

of living with the one now converted. It is even possible that the record will show that the one who departed was the cause of the adultery.

As for a direct question on the matter put to the convert the answer may or may not reveal that such a sin has been committed. It seems quite possible that a person asked such a question would not give a correct answer on the usual ground, *Nemo tenetur prodere seipsum.*

As for condonation of the sin some analogy may be drawn from the provision of Can. 1129, §2, in which it is determined that tacit condonation occurs if the innocent party after becoming aware of the crime of adultery acts toward the other with marital affection of his own free will. It is further stated that such tacit condonation will be presumed unless within six months he has put away (or abandoned) the adulterous spouse or made some accusation in legal form against such spouse on the aforesaid grounds.

Since, therefore, it is not the adultery itself which takes away the right to use the Pauline Privilege, since the right is not lost if the unconverted party condones the sin or is guilty of the same sin, it would seem that the important thing is to find out why the unconverted party refuses to cohabit with the convert. If it is because of the adultery and there has been no condonation, and no similar action on the part of the one who has departed, and nothing appears to indicate that this party has caused the sin of the convert, then the use of the Pauline Privilege will be ruled out. Otherwise, the right to use the privilege remains.

PAYMENT FOR UNSOLICITED IDEA

Question: A certain man who in his spare time makes luggage trailers in his own workshop has been selling them to a considerable number of people. These buyers have reported back to him that the trailers do not ride as well as they might and he has been working to improve them. Recently, he received a letter from a man he did not know in which the writer offered to sell him an idea for an improvement in the trailer. In answer, the maker of the trailers advised the writer to reduce the idea to plans, to protect himself by patent, and then to present a description. The writer then wrote back suggesting that certain fittings might be shifted around to secure a better balance, which would make the

trailer ride better. He did not specify just what fittings should be moved nor how they should be moved. After experimenting with the fittings in various positions, the builder of the trailers succeeded in placing them in such wise that the defect was corrested. He now wonders whether he is bound in conscience to pay the writer of the letter for his suggestion.

Answer: It is clear enough that the builder of the trailers and the writer of the letter never came to any express agreement for the sale of an idea to improve the trailers in question. The correspondence between them shows that first the writer offered to sell an idea, and then the builder specified how he wanted the idea submitted to him. Whatever offer was contained in the first letter of the writer was brushed aside by the builder when he offered in turn to accept an idea if it were submitted in the way in which he wanted it. It was then up to the writer of the letter to submit it in that way if he wanted a contract to arise. This he did not do.

Since the parties were proceeding on the basis of making an express contract there is no room for arguing that there was an implied contract that the builder should pay the writer when he used the idea of shifting the fittings around.

Furthermore, the writer of the letter failed to state how the shift should be made. He left it up to the builder to do his own experimenting to improve his trailer. In other words, the builder really got nothing of value from the suggestion in the letter of the writer, for he still had to do all the work of trying to improve the trailers he made.

Others besides the writer had noticed that there was something wrong with the way the trailers rode, and had reported it to the builder. Consequently, the idea of improving the trailers was nothing new when the letter was written. It did not bring to the attention of the builder anything which he did not already know. He learned nothing, therefore, from the first letter of the writer, and so gained nothing of value from reading it.

Since, therefore, there was no agreement reached that the builder should pay the writer of the letter for his idea, which was not even presented in such a manner as to be directly helpful in improving the trailers, he is not bound by an express contract. He is not bound by an implied contract because that was excluded by the obvious intention of the parties to make an express

one. He had to make his own experiments to determine how to get a better balance in his trailers which he and others knew were imperfect, so he got nothing of value from the writer of the letter. He has, in consequence, not appropriated anything of value belonging to another, and is not bound in conscience to pay anything to the writer of the letter.

PROMISE TO REWARD FOR CARE

Question: A young lady of the parish, having completed her studies at the university, obtained a position as assistant director of personnel in a large department store in a near-by city. Her aunt, however, after persistent entreaties prevailed upon her to give up her position and come to live with her since she was all alone in the world. One of the inducements held out by the aunt was the promise that she would give the young lady on her arrival $750, which she still owed on a sum she had borrowed to complete her studies. The aunt also promised to take care of all the young lady's living expenses during the time she should live with the aunt. Unfortunately, their temperaments were not compatible and the aunt has since turned the young lady out (at least the relationship was broken off) and has not paid her the $750 as she promised. Is she bound in conscience to pay that sum of money?

Answer: The aunt promised her niece that she would do two things. First, that she would pay her $750 on her arrival. Second, that she would take care of all the young lady's living expenses during the time she should live with the aunt. The thing asked for in return was that the young lady give up her position and come to live with the aunt.

From the facts stated it appears that the young lady did what she was required to do. She gave up the position and came to take up life with the aunt. From this it follows that the aunt is bound on the first thing she promised, namely to give her the money to pay off the rest of the sum borrowed to continue her studies at the university.

As to the second thing promised, namely to take care of the young lady's living expenses, it is clear that since the young lady is no longer living with the aunt, the latter is no longer bound to take care of those living expenses.

The first thing promised called for a single act to be performed, and when it was performed the contract was complete so that

there remained only the obligation of the aunt to pay over the money promised. This is not an ordinary, informal, understanding between members of a family, but rather a burdensome contract which required the young lady to give up a lucrative position and devote her time and energies to being a companion to her lonely aunt. Having changed her position in reliance upon the promise made to her, she is entitled to expect that the promise will be performed.

The second thing promised called for a series of acts on the part of both the young lady and her aunt. The former would have to live with the aunt day by day, and the aunt would have to pay for the expenses as they might arise. It must have been within the contemplation of the parties that a situation might be created in which they would seek to terminate the relationship. Such a situation did arise and it was terminated. It does not appear from the facts stated that there was any bad faith in the termination of the relationship, whether on the part of the aunt or on that of the niece. Their temperaments were simply incompatible. Had there been bad faith on the part of either, then the one in bad faith might be responsible to the other, but that does not seem to be in question here.

THOMAS OWEN MARTIN

EPISCOPAL CONSECRATION FOR THE CHALICE

Question: Does a chalice require *episcopal* consecration? Where do you find it so stated?

Answer: The rubrics of the Missal (*Rit. serv.* I, 1) require that the chalice and paten used in the celebration of Mass be consecrated by a bishop. Moreover, the *Codex Juris* (Canon 1147, §1) legislates that consecrations, as distinguished from simple blessings, can be validly performed only by those who possess the episcopal character, except in those cases where a priest is delegated to perform them either by the law itself (for instance, a prefect apostolic [Canon 294, §2]), or by apostolic indult. The extraordinary quinquennial faculties of our bishops usually include that of delegating priests, preferably those who hold some ecclesiastical dignity, for example, vicars general, to consecrate chalices and patens (cf. Bouscaren, *Canon Law Digest*, I, 68).

WILLIAM J. LALLOU

Analecta

The decree of the Sacred Congregation of the Sacraments[1] conceding to pastors the faculty of conferring the Sacrament of Confirmation as extraordinary ministers of the sacrament is presented in full elsewhere in this number of the *Review*, accompanied by a commentary (cf. pp. 241-65).

In the September, 1946, number of the *Acta Apostolicae Sedis*, the Constitution is published by which the hierarchy in China was established, dated April 11, 1946,[2] and the Apostolic Letters establishing an Internunciature in that country, dated June 6, 1946.[3] The former commences with a brief historical summary, pointing especially to the efforts of Pius XI in behalf of the Church in China, particularly through his appointment of an Apostolic Delegate in 1922 and the first Council of China held in Shanghai in 1924. It notes the existence of ninety-nine Vicariates and thirty-eight Prefectures, twenty-eight under native prelates, twenty-one of whom are bishops. Twenty ecclesiastical provinces are established. The archdioceses and dioceses henceforth take their name from the see city. The prelates named residential archbishops and bishops are required to make the profession of faith and take the oath of fidelity.

The remainder of the September number of the *Acta* is given almost entirely to acts of the Roman Pontiff: four epistles, three allocutions, and a radio message. The radio message, dated July 19, 1946,[4] was directed to the faithful of Colombia assembled at Bogotá for a Marian Congress. The allocutions were delivered to the Legate of Czechoslovakia, Aug. 13, 1946;[5] the *ad interim* President of Italy, July 31, 1946;[6] and the delegates of the Supreme Arab Council of Palestine.[7] The epistles are congratulatory, occasioned by the centenary of the election of Pius XI, commemorated in the epistle to the Bishop of Senigallia, dated June 13, 1946,[8] commending the observance of the centenary in that diocese; the "Semaine Sociale" in Strasbourg, dated July 10,

[1] *Acta Apostolicae Sedis*, XXXVIII (1946), 349.
[2] *Ibid.*, p. 301.
[3] *Ibid.*, p. 313.
[4] *Ibid.*, p. 324.
[5] *Ibid.*, p. 323.
[6] *Ibid.*, p. 320.
[7] *Ibid.*, p. 322.
[8] *Ibid.*, p. 314.

1946;[9] the twenty-fifth anniversary of the consecration of Bishop Celso Costantini, formerly Apostolic Delegate in China and now Secretary of the Sacred Congregation for the Propagation of the Faith, dated July 15, 1946;[10] and the fiftieth anniversary of the ordination and the twenty-fifth, of the consecration, of Bishop Luca Ermenegildo Pasetto, Secretary of the Sacred Congregation of Religious, dated Aug. 5, 1946.[11] The Apostolic Blessing is conferred in all the epistles noted, as it is in the radio message to Colombia and in the allocutions to the President of Italy and the Legate of Czechoslovakia.

In the epistle occasioned by the "Semaine Sociale" in Strasbourg, the choice of the city is praised and the plan of forming corporative unions is approved as a means of preventing the evils of both private and State economic monopoly. In the allocution to the President of Italy, our Holy Father notes the fact that Italy holds a crucial ideological position, just as she holds a crucial geographical position, between the East and the West; he emphasizes the responsibility resting on the leaders of the nation to guide the minds of the people aright in an hour in which they are befogged by the sufferings attendant upon the bitter conflict; and he expresses the hope that the preservation of the Lateran Pact will be the means of showing to the rest of the world that Italy is foremost in the assertion of the sanctity of the plighted word. In the allocution to the Legate of Czechoslovakia, our Holy Father expresses his joy that a period of misunderstanding has come to an end and promises his hearty co-operation with the leaders of that country in the safeguarding of the religious rights of its Catholic population. In the allocution to the Arab Delegation, he tells of his appreciation of their courtesy in calling on him and of his desire to use his influence, not factionally, but that security may be guaranteed to both parties in conflict.

The October, 1946, number of the *Acta* consists of Constitutions and a decree establishing the boundaries of dioceses and vicariates, of appointments of prelates, of the decree granting the faculty of confirming to pastors, of five decrees of the Sacred Congregation of Rites, and of an epistle to the Archbishop of Tokyo.

One of the decrees of the Sacred Congregation of Rites, dated

[9] *Ibid.*, p. 315.

[10] *Ibid.*, p. 318.

[11] *Ibid.*, p. 319.

Aug. 10, 1946,[12] requires that any publisher desiring to publish liturgical books must recur every time to the Sacred Congregation for permission. It further states that local Ordinaries are not to sign documents affirming the conformity of the edition with the Vatican edition until a proper inspection has been made by a liturgist.

Two of the other decrees provide that the miracles required have been established in order to proceed to the beatification of the Venerable Servants of God, Marie Thérèse de Soubiran, Foundress of the Society of Mary of Help, and Teresia Eustochii Verzeri, Foundress of the Institute of the Daughters of the Sacred Heart of Jesus. The former decree is dated Dec. 9, 1945;[13] the latter, May 26, 1946.[14] The other two decrees of the Sacred Congregation of Rites provide for the introduction of the causes the Servants of God, Augustina Pierantoni, of the Institute of the Daughters of Charity, dated Dec. 14, 1945,[15] and Katherine Kasper, Foundress of the Institute of the Poor Handmaidens of Jesus Christ, dated Feb. 3, 1946.[16]

This number of the *Acta* publishes the Constitution, dated Dec. 22, 1945,[17] establishing the Diocese of Madison. The other Constitutions published affect other dioceses in this hemisphere. Under date of Nov. 24, 1945,[18] a new Diocese of the Gulf of St. Lawrence is established consisting of territory of the former Vicariate of the Gulf of St. Lawrence and of the Diocese of Chicoutimi. By an earlier Constitution, dated July 13, 1945,[19] the Vicariate of the Gulf of St. Lawrence had parted with some of its territory, along with the Vicariate of Hudson Bay and the Diocese of Harbor Grace, to provide territory for a new Vicariate of Labrador. Under date of Feb. 9, 1946,[20] the Archdiocese of Rimouski is established with suffragans, the Dioceses of Gaspé and of the Gulf of St. Lawrence and the Vicariate of Labrador. Under date of Dec. 14, 1945,[21] a Prefecture Apostolic is established in Ecuador, under the name Esmeraldas, from territory formerly belonging to the Diocese of Porto Vecchio (Porto-Viejo).

Under date of April 11, 1946,[22] a decree of the Sacred Congre-

[12] *Ibid.*, p. 371.
[13] *Ibid.*, p. 362.
[14] *Ibid.*, p. 369.
[15] *Ibid.*, p. 364.
[16] *Ibid.*, p. 367.
[17] *Ibid.*, p. 340.
[18] *Ibid.*, p. 335.
[19] *Ibid.*, p. 333.
[20] *Ibid.*, p. 343.
[21] *Ibid.*, p. 338.
[22] *Ibid.*, p. 359.

gation for the Propagation of the Faith assigned to the Vicariate of Mwanza in Tanganyika the district of Shinyanga, formerly belonging to the Vicariate of Tabora, both Vicariates subject to the care of the White Fathers.

Among the list of appointments of prelates published are found the following:[23] Most Rev. Leo F. Dworschak as Coadjutor with the right of succession of Most Rev. John J. Lawler, Bishop of Rapid City; Most. Rev. Daniel J. Feeney, Auxiliary of Most Rev. Joseph E. McCarthy, Bishop of Portland, Maine (both under date of June 22, 1946); under date of July 20, 1946, Most Rev. Joseph E. Ritter as Archbishop of St. Louis, Most Rev. Paul C. Schulte as Archbishop of Indianapolis, and Most. Rev. J. Francis A. McIntyre as Coadjutor to His Eminence, Francis Cardinal Spellman; under date of Aug. 3, Most. Rev. Timothy Manning as Auxiliary of Most. Rev. John J. Cantwell, Archbishop of Los Angeles, and Most Rev. Edward A. Fitzgerald as Auxiliary of Most Rev. Henry P. Rohlman, Archbishop of Dubuque.

The epistle of our Holy Father to the Archbishop of Tokyo, dated May 17, 1946,[24] urges him to be courageous and to face the future as one bright with hope for the Church in Japan. It assures him of the Holy Father's prayers and imparts the Apostolic Blessing.

Recent Pontifical Appointments Announced in the *Acta Apostolicae Sedis*

Protonotary Apostolic, ad instar participantium:

April 26, 1946: Rt. Rev. Msgr. George J. Casey, of the Archdiocese of Chicago.

Domestic Prelates of His Holiness:

June 7, 1945: Rt. Rev. Msgrs. Edward R. Gaffney, Robert E. McCormick, John J. Hartigan, George G. Murdock, Philip J. Furlong, Martin A. Scanlan, John J. O'Brien, Thomas J. Deegan, Robert B. Mulcahey, and Joseph C. Herrick, of the Archdiocese of New York.

Oct. 2, 1945: Rt. Rev. Msgr. James E. O'Connell, of the Diocese of Green Bay.

Commander of the Order of Pius:

June 2, 1946: Charles C. Kerwin, of the Archdiocese of Chicago.

[23] *Ibid.*, pp. 347, 348.

[24] *Ibid.*, p. 345.

Grand Cross of the Order of St. Gregory the Great, civil class:
June 10, 1946: John E. Swift, of the Diocese of Springfield.

Knights of the Order of St. Gregory the Great, civil class:
June 5, 1946: David F. Bremner, Julius F. Smietanka, Edward J. Doyle, Joseph O'Hern, Italo Volini, James F. Burns, Clement Berghoff, William J. Hoffman, and Ivan A. McKenna, of the Archdiocese of Chicago.

JEROME D. HANNAN

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FIFTY YEARS AGO

In the April, 1897, issue of *The American Ecclesiastical Review,* Dr. T. I. O'Mahony, of All Hallows College, Dublin, writing on "The Alleluja as a Christian Acclamation," gives instances of the frequent use of this exclamation of joy in the early Christian centuries. . . . The anonymous canonist who styles himself 'Ο ΘΑΡΣΕΥΣ writes on the obligation of a diocesan bishop to make his visit *ad limina* every tenth year. . . . The final article of the series on "The Invalidity of Anglican Ordinations," by Fr. Brandi, S.J., presents convincing proof that those who compiled the Edwardine Ordinal in the sixteenth century intended to formulate a rite that would *not* confer the priesthood in the Catholic sense. . . . An anonymous article relates the steps that had been taken toward the beatification of Bishop Neumann, C.SS.R. (1812-60) of Philadelphia, and presents the text of two decrees recently issued by the Holy See, approving the introduction of the cause of this saintly prelate. . . . In the *Analecta* we find the complete text of the apostolic constitution of Pope Leo XIII, *Officiorum et Munerum,* promulgating the rules to be followed for the condemnation and the censorship of books. (The rules laid down in this constitution are substantially the same as those found in the present Code). . . . In the "Conference" department the question is presented, whether the tiny portion of an *Agnus Dei,* enclosed in little bags and themselves called *Agnus Dei*'s, are to be considered as retaining the blessing conferred by the Pope on the original wax disc bearing the image of the Lamb of God. The questioner quotes a letter from a learned clerical friend in Rome upholding the negative view on the ground that a blessed object loses its blessing when broken into small pieces. However, the anonymous individual who answers the question holds the opposite view, arguing that it is the wax as such, not the particular object that is formed from it, that receives the papal blessing.

F.J.C.

Book Reviews

MAJOR TRENDS IN AMERICAN CHURCH HISTORY. By the Reverend Francis X. Curran, S.J. New York: The America Press, 1946. $2.50.

Fr. Curran's book is an answer to the pressing need for a popular outline history of Christianity in the United States. It will be all the more welcome as the first attempt in this field by a Catholic author and from the Catholic viewpoint. Previous attempts by non-Catholic authors, though generally more ambitious in scope, have not been too successful because they either limited their efforts for the most part to a study of American Protestantism, or else, standing *extra muros*, they were unable to give adequate treatment to the history of the Catholic Church in this country.

In the course of his brief work (198 pages), the author outlines the origin and importation of the various Protestant sects and describes the rise of the many indigenous progeny of "fissiparous" Protestantism in the United States. The first fruits of the Catholic Church in the United States are described in an interesting chapter on the Spanish and French colonial background. The major portion of the book traces the development and disintegration of American Protestantism in America during the past century and a half, together with the parallel growth of the Catholic Church in the United States. Of especial interest are the last three chapters dealing with the transition of the twentieth century, the gradual and complete breakdown of liberal Protestant theology, and the position of Catholicism today. The Jews are given but short treatment, but the author devotes many pages to the study of our "unchurched" American population, the great religious problem of our age.

The outline nature of the book has precluded many details which the professional historian would like to see, and is perhaps the cause of an over-simplification, especially where the author discusses the origins of Protestantism and its reactions to the theological and social crises it has met in America. But this possible defect is amply compensated by the bold and colorful lines in which Fr. Curran has sketched the overall picture of religion in the United States of yesterday and today. And it would be difficult to prove that the suppression of detail has anywhere led to false statements.

Major Trends in American Church History can be read with profit, as well as with interest, by those who wish an outline of the history and present position of the churches in America. Catholic readers cannot but feel a legitimate pride, and the earnest Protestant a bit of salutary wonder, at the contrast shown between Catholic unity and integrity and Protestant division and disintegration.

JOSEPH M. SNEE, S.J.

THE DARKNESS IS PASSED. By Thomas H. Moore, S.J. New York: The Declan X. McMullen Company, 1946. Pp. vii + 176. $2.00.

Into this slender volume Fr. Moore has compressed many thoughts both profound and striking. Common every-day illustrations help to make vivid the eternal truths which the author wishes to impress upon his readers. The style is that of a friend, sometimes chatting with the reader, sometimes reflecting audibly to himself upon the subjects of his meditations. Those to whom spiritual books, books of meditation, are heavy and unappealing will be pleasantly surprised to come across passages of truly lyrical prose as this well-rounded thinker delves into the profound meaning of human life which is truly human only when it is as God-like as Our Lord intended.

Chosen by the Spiritual Book Associates, this volume contains twenty-six meditations on the life of Christ. From Bethlehem to Mary's room on the first Easter morning it follows Him. The thoughts strike home, for they are not covered with the time-worn phrases of a by-gone day, but are clothed either in the bright new garb of modern speech or in the majestic robes of Holy Writ whose quality is never altered. The reader, pleased with the dress in which the message comes to him, will find before he has looked far that the thoughts beneath are lodging solidly in his mind, burgeoning into a desire to be more like Christ in his daily life, not merely on Sunday.

It is unfortunate that in so worthwhile a book there should be occasional printing lapses, some so obvious that the reader will immediately substitute the correct letter, as "man" for "may" (p. 170), others which leave him dubious as to whether the author means "satisfy" or "sanctify," as it is printed (p. 149).

THOMAS OWEN MARTIN

THE EFFECT OF READING ON MORAL CONDUCT AND EMOTIONAL EXPERIENCE. By Sister Mary Corde Lorang, O.P., M.A. Washington, D. C.: The Catholic University of America Press, 1946. Pp. viii + 122. $1.50.

Sister Mary Corde has done a service to moralists, librarians, youth guides and parents. She has gone to 2,374 boys and girls in six Catholic and two public high schools variously located in the United States to learn, in the students' own words, their reactions morally and emotionally to books and magazines they have read. She has reported their responses in twenty-one tables. She has given sample answers to the fifteen direct questions asked of the students. She has demonstrated the good and the bad influences, both upon action and upon principle, caused by youthful reading. She has listed the magazines and books

which the students of their own accord mentioned either as helpful or as harmful to them. She has appended pertinent information on the influence of the motion picture and a list of studies upon that subject and the subject of comics.

That magazines listed by the N.O.D.L. as opposed to its code are rightfully disapproved; that books suitable for adolescent reading produce, on the whole, good effects and those unsuitable produce bad effects; that notable sex stimuli are found in many books and magazines and illustrations, stand forth clearly from the students' own words. That a bad magazine may urge a boy or girl to violate purity, even by intercourse, while a good magazine may encourage endeavors toward holiness are not just purient fears or pious fancies but facts quite proven. That youth is struggling against the moral hazards of its reading material should be a matter of serious concern to parents and youth guides.

To Sister Mary Corde belongs gratitude for a timely task well done. There is a real need and should be an ample demand for such a book.

WALTER W. CURTIS

THE VOICE OF A PRIEST. By Edward Leen, C.S.Sp. Edited with an introduction by Bernard J. Kelly, C.S.Sp. New York: Sheed and Ward, 1946. Pp. 266. $3.00.

The great number of Fr. Leen's admirers will welcome this book of conferences and sermons, which appears almost two years after the death of the deeply spiritual Irish priest in 1944. A volume such as this will not of course have the unity of subject and treatment belonging to the books published during the author's lifetime. But the lack of such unity is more than supplied by a unity which grew out of Fr. Leen's own spirit of faith and simplicity, but not poverty, of outlook.

Conferences and sermons as reading matter may frighten some. Fr. Leen's will not. There is of course throughout the book the style necessary for truths which are to be spoken about, not read about. But such pulpit style is kept at bare minimum, for Fr. Leen was, according to the Introduction, almost on fire with the notion that sermons and talks were to be acted upon, as soon as possible, and therefore kept out of his sermons involved mechanisms of style and delivery. It may be added that Fr. Leen was merciful to his hearers and believed in careful preparation.

Fully half the sermons and conferences were given to religious, usually on the occasions of a reception or profession. There is, however, no narrowness of view in the words which Fr. Leen used to explain the meaning of the religious life. Rather is he most anxious to get the

right perspective of some form of religious vocation or other by treating of it in terms of its relation to the life of the Church as a whole. Quite rightly he points out that the life of a religious is a vowed striving towards the perfection which is binding upon every member of the Christian community.

But regardless of the occasion of his sermons, there is, running through and underlying each of them, a steady hammering away at certain fundamentals. Fr. Bernard Kelly in the Introduction (p. 19), says that "integral Christianity in life was undoubtedly Father Leen's aim, even if he did not teach all he lived." Integral Christianity means that our whole life, in every one of its phases, is rooted in Christianity and bears fruit as a completely Christian thing. Thus, whether Fr. Leen is talking to contemplatives, to religious engaged in works of more visible charity, to parishioners, or to ordinary lay audiences, he is insistent on a life rooted in conformity to God's Will, a life that will respond generously to its vocation to be, in Christ, the leaven of this world.

Catholics who wish to have honest, deep, and heartening words from a real "teacher in Israel"; priests and religious anxious for a book that will not do all their thinking for them, but will act more as a springboard for further thought, more prayer, deepened action; teachers of religion, who want to give to their students principles of depth and character as a substratum for Catholic practice—all these will want this book.

The very welcome and sympathetic introduction by Fr. Bernard Kelly is principally a study of Fr. Leen in his writings, with a few biographical details.

THOMAS SABREY

KEEPERS OF THE EUCHARIST. By the Rt. Rev. Msgr. William Schaefers. Milwaukee: The Bruce Publishing Co., 1946. Pp. ix + 157. $2.50.

This is a book of practical, down-to-earth meditations by a popular retreat master for priests. Presented here in book form, *Keepers of the Eucharist* is a collection of some of the outstanding meditations written by Msgr. Schaefers for *Emmanuel,* the official organ of the Priest's Eucharistic League.

Under such headings as "The Priest and the Holy Eucharist," "The Hour of Adoration," and "Our Conduct Toward the Blessed Sacrament," Msgr. Schaefers leads his reader to an unquenchable desire to center his life around the Eucharist, the source of all priestly holiness. And since it is the spirit of worldliness which prevents this necessary Christocentric living, the author points out the dangers attached to playing and not living the role of a priest.

Keepers of the Eucharist gives evidence of a wealth of experience in priest-retreat work. Each chapter is written in such a way that it easily lends itself to half-hour morning or evening meditations. Short, to the point, the chapters offer a wealth of material for particular examens to the busy parish priest looking for a book of practical suggestions to aid him in keeping his life centered around Christ in the Blessed Sacrament.

LAWRENCE P. EVERETT, C.SS.R.

ROSES FOR MEXICO. By Ethel Cook Eliot. New York: The Macmillan Company, 1946. Pp. 119. $1.75.

The story of the apparitions of the Blessed Virgin to the Indian Juan Diego on the hill of Guadalupe near Mexico City in the year 1531 is here retold in breathlessly beautiful prose. The author has not only adhered faithfully to the history of this wondrous event, but has also set it forth with a reconstructed human detail and personal feeling that are thoroughly Mexican and authentic.

Woven delicately into the pattern is the profound religious faith of the Mexican Indian, his reasoning processes, his reactions to the Spaniard. On the other hand, the new Spanish overlords of the country are given a human portraiture that culminates in the magnificent figure of Bishop Zumárraga, to whom the Indian was directed by the Virgin to convey her directive for the construction of a shrine at Guadalupe. By an unfortunate distortion of history, Zumárraga has been blamed for the destruction of the Aztec archives, in his zeal for the conversion of the natives. Far more effective in the elimination of idolatry and in the propagation of the Catholic faith in Mexico was the revelation of Our Lady of Guadalupe, which united the Indian and the Spaniard in a common bond of faith and nation which spells Mexico.

The lovely painting of the Virgin which Juan Diego found impressed upon his humble *tilma* may be seen today over the high altar in the splendid shrine of Our Lady at Guadalupe. The roses which fell from it at the feet of Bishop Zumárraga are still blooming in the faith and devotion of the Mexican people. To know this faith and to feel its vibrant spiritual pulse, one should by no means fail to read the thrilling pages of *Roses for Mexico.*

JAMES A. MAGNER

LES ENSEIGNEMENTS DE JÉSUS CHRIST. 2nd ed. By Joseph Bonsirven, S.J. Paris: Beauchesne et ses fils, 1946. Pp. vi + 511.

The title of this work indicates sufficiently its contents. An introduction deals with the origin and character of the four gospels, the historical